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POETRY.

For the Churchman.

ODE TO ENGLAND.

Land of the rare old chronicle,
The legend and the lay,
Where deeds of Fancy's dream, are truths
Of all thine ancient day;
Land where the holly-bough is green
Around the druid's pile,
And greener yet the histories
That wreathe his rugged isle;

Land of old story—like thine oak
The aged, but the strong,
And wound with antique mistletoe
And ivy-wreaths of song;
Old isle and glorious—I have heard
Thy fame across the sea,
And know my fathers' homes are thine;
My fathers rest with thee!

I know they sleep in hallow'd ground
Beneath the Church's shade,
Where ring old bells eternally
For prayer incessant made;
Nor dull their ear to living prayers,
Nor vain the anthem's swell!
Where Christian sounds are lulling him,
The Christian slumbers well.

And I would yet my dust lay down
Beneath old England's sward,
For lulled by her, 'twere sweet to wait
The coming of the Lord:
Oh England, let thy child desire
Upon thy breast to be,
And bless thee in the mother-words
My mother taught to me!

For I have learned them in the tales
Thy sagest sons have told,
And loved their music in romance
And roundelays of old:
And I have heard thy poet tide
From fountain-head along,
From warbled gush, to torrent roar
And cataract of song.

And thou art no strange land to me
From Cumberland to Kent,
With hills and vales of household name
And woods of wild event:
For tales of Grey and Robinhood
My childhood ne'er could tire,
And Alfred's poet story roused
My boyhood to the lyre.

All thanks to pencil and the page
Of graver's mimic art,
That England's panorama gave
To picture up my heart;
That round my spirit's eye have built
Thine old cathedral piles,
And flung the chequered window-light
Adown their trophied aisles.

I know thine abbey, Westminster,
As sea-birds know their nest:
And flies my home-sick soul to thee
When it would find a rest;
Where princes and old bishops sleep,
With sceptre and with crook,
And mighty spirits haunt around
Each gothic shrine and nook.

I feel the sacramental hue
Of choir and chancel there,
And pictured panes that chasten down
The day's unholy glare;
And dear it is, on cold gray stone
To see the sunbeams crawl,
In long drawn lines of colored light,
That streak the fretted wall.

I hear the choir's low mutter'd chant,
The organ's thunder-roll,
I kneel me on the chilly floor,
And pray with all my soul;
I feel that God himself is there,
And saints are sleeping round;
Oh, save the holy sepulchre,
'Tis earth's most holy ground!

And I have lived my student years
On Isis' wizard side,
In sooth, no candidate, I ween,
For Alma-Mater's pride;
For Fancy that could awe my soul
To surplice, cope, and gown,
Hath mingled me in college-freaks,
And quarrels with the Town.

But choir and organ sober me
With priest and choir to pray,
Or let my lamp in cloisters burn
The midnight into day;
Chameleon-like my soul could take
Its every hue from thine,
From Eastcheap's epidemic laugh,
To Avon's gloom divine.

Oh England, I have lived in thee,
Though I am far away!
With thee I spend each holy-eve,
And every festal day:
My Sunday morn is musical
With England's steeple-tone,
And when thy Christmas hearths are bright,
A blaze is on mine own.

What though upon thy dear green hills,
My footsteps never trod;
Thine empire is as far and wide
As all the world of God!
And by the sea-side glorious,
Have I been wont to stand,
For ocean is old England's own
Where'er it beats the land

I've seen thy beacon banners blaze
Our mountain coast along,
And swelled my soul with memories
Of old romaunt and song;
Of Chevy-chase, of Agincourt,
Of many a field they told;
Of Norman and Plantaganet,
And all their fame of old!

What though the red-cross blazonry
Waved fast and far away;
Not so the flourish'd vaunt it flung
Of Cœur-de-Lion's day:
Not so the golden tales it told
Of crown and kingdom won,
And how my own forefathers fought
For Christ, at Ascalon.

And well thy banner-folds may bear
In red, the Holy Rod,
Thy priests have princes been to men,
Thy princes, priests to God!
And bold to win a crown in heaven
The royal martyr bled;
The martyrs' noble host is full
Of England's noblest dead!

Thy holy Church!—The Church of God
That hath grown old in thee—
For there the ocean-roving Dove
Came bleeding from the sea;
And pierced afar, her weary feet
Could find no home but thine,
Until thine altars were her nest,
Thy fanes her glory's shrine;

At least, that Holy Church is mine!
And every hallow'd day,
I bend where England's anthem swells,
And hear old England pray:
And England's old adoring rites,
And old liturgic words,
Are mine!—but not for England's sake;
I love them as the Lord's!

And I have sung. By Babel's stream
The Hebrew's harp was still,
For there, there was no God for him,
No shrine and holy hill:
But here, by Hudson's glorious wave,
A song of thee I'll sound,
For England's sons and spires are here,
And England's God around. A. C. C.

Chelsea, New-York, October, 1839.

AN APOLOGY FOR THE DOCTRINE OF APOSTOLICAL SUCCESSION:

CHAPTER VI.

EPISCOPACY.

This system unassailable even if the evidence of Divine institution should fail—Antecedent objections to it considered—Uncharitableness—Exclusiveness—Popishness—Judaism—Matt. xxiii.; Mark x.; Luke xxii.—Protestant Reformers—Historical evidence—Corruption of the Channel—Non-importance.

Since then, not only do all the proofs, whether Scriptural or ecclesiastical, adduced in behalf of the original Apostolical constitution of the Church for which the Presbyterians contend, fail to support it; but that very constitution, if admitted, prove indisputably the untenableness of the Presbyterians' position, and the invalidity of their orders; I think we may safely, without fear of being charged with a desire to avoid full discussion, proceed to consider whether more satisfactory and consistent testimony, both from Scripture and from antiquity, can be adduced in behalf of the claim of some other scheme to a Divine origin. Let us examine, then, the grounds on which Episcopacy lays claim to a Divine origin.

But, as I concluded the examination of Presbyterianism by showing, that, even if their scheme of Apostolical constitution for the government of the Church were freely admitted, it would utterly fail of vindicating their course, and would prove the first ordainers of their ministers to have been incompetent to discharge such an office; so I will commence the Episcopalian section by showing, that its utter failure to make good its claim to a Divine origin will not avail to clear the Presbyterians of guilt. For whensoever and whencesoever the order and authority of Bishops, as single superintendents over other orders of ministers, and over the whole Church within their respective districts, took its rise, yet this is admitted by the Presbyterians themselves, that wherever such an order exists, it ought to be respected and obeyed, unless it exceeds its power. Mr. Powell, the latest writer on their side, speaking of a passage of St. Ignatius, says that it "signifies that where a superintendent had been appointed for the sake of order, that order ought to be kept;" and then adds, "Very right; so say all Churches where a superintendency has been established, though making no pretensions to Divine right for it." (Powell on Apostolical Succession, p. 51.) Again; he says, "It is a plain Scriptural principle that ministers are to govern the people: that they are to govern according to the letter and spirit of their commission; and that whilst they so govern, the people are bound by the authority of the word of God to submit to their government, and to honor them as those who watch for their souls; but when ministers violate the law of their commission, their authority so far ceases, and the people are, in that proportion, free from obligation to obey them." Ibid. p. 89.

Calvin, one of the first leaders of this scheme, had said long before, that those persons were worthy of anathema, who would not submit to truly Christian Bishops, if such could be had. (Tract. de Reform. Eccles.) And, ages before him, *the second General Council, that of Constantinople*, [which is one of the four to which the English statutes, (1 Eliz. c. 1, § 36.) since the Reformation appeal, as the English Canons did before, (Canons of Ælfric,) as the test, together with the Scriptures, for determining heresy,] *declared those persons to be heretics who*, however sound their profession of faith may be, *made separations and gathered congregations contrary to our Canonical Bishops*. (Canon vi.) Whether, therefore, the origin of Episcopacy be Divine or human, yet this is clear from the above; namely, that seeing the British Churches were and are actually governed by Bishops, the Presbyterians can no otherwise avoid the condemnation of heresy denounced by the Council of Constantinople, and acknowledged and ratified by the English parliament, nor the sentence of anathema awarded by Calvin, nor the testimony of Mr. Powell of open violation of the written Law of God, against those who break that established order, than by proving that the British Bishops, either are not truly Christian Bishops, or have violated the law of their commission; a totally different question from that under consideration. But though it thus appears of what comparatively little importance it is as regards the justification of the Presbyterians, whether the claim of Episcopacy to a divine origin can be established or not, still I believe the proof of it to be such as to carry conviction to every mind open to embrace the truth, as strong and full, I verily believe, as can be advanced in behalf of any other religious truth which Christians receive; sufficient for all, in short, who are content to "walk by faith and not by sight."

But before proceeding to the proofs, I will endeavor to remove certain popular objections, irrespective of Scriptural or ecclesiastical testimony, which not only avail to prejudge the question, and to prevent men from making an impartial examination of the grounds on which it rests, but also have a still more fatal effect, in that they incline men, if perchance they do enter into the examination, to do violence to the conviction of their own minds, and to set aside the impression conveyed by the testimony, under the idea that there must be something essentially wrong in the Episcopal scheme itself.

§ 1. Objection I. The Episcopal scheme is uncharitable, for it condemns all others.

Answer. As charity aims, or should aim, at the welfare of mankind, and as the welfare of men is inseparably involved in their reception of and adherence to the truth, it follows that that which is most true, must be most charitable. The only question, then, is, whether the Episcopal scheme is *true*; if so, charity requires that we should teach it, and forbids our keeping it back.

§ 2. Objection II. But it is exclusive, therefore it must be untrue.

Answer 1. As truth is one and not manifold, the exclusiveness of the scheme is, at first sight, an argument in favor of its being true.

Answer 2. As the Christian religion, of which Episcopacy professes to be a tenet, is itself exclusive, "I am God and there is *none else*;" "no man cometh unto the Father *but by me*;" "neither is there salvation *in any other*;" "there is *none other* name under heaven given among men whereby we must be saved;"—the exclusiveness of Episcopacy makes in favor of its being a genuine Christian doctrine; and as there is to Christians not only "one (only) Lord, and one (only) God," but also "one (only) Faith, and one (only) Baptism," the exclusiveness of that which professes to be an article of this one Faith, and to be the authority for that one Baptism, affords a *prima facie* probability of its being a genuine article of that one faith, and the true authority for that one Baptism.

It is, I believe, chiefly, if not wholly, on account of the exclusiveness of the doctrine, that we who maintain it are exposed to hatred and reviling; and if we may judge from the language of our revilers, shall have to endure persecution, if it shall be in their power to inflict it. If we would be content to teach Episcopacy as one among many schemes equally true or equally doubtful, it should seem, from their latest writings, that we should not be disturbed; but because we teach it, as the Scriptures and the Church have delivered it to us, exclusively, therefore the world hateth us. Just so, if the early Christians could have been content to profess their religion, as one of the six hundred tolerated by heathen Rome, and had been liberal enough, according to the modern abuse of the term, to regard all religion as pretty much alike, they would have had no need to endure the cross, the stake, or the teeth of wild beasts: but because they taught their religion as the Scriptures and the Church had delivered it to them, exclusively, therefore the world hated them.

While, therefore, the charge of exclusiveness is an argument in our favor against whom it is brought, seeing that we bear it in common with the primitive martyrs; it is an argument against those who bring it, seeing that they do so, in common with the very heathen.

Objection 3. But you hold it in common with the Papists: therefore it must be Popish and unchristian.

Answer 1. This is an old device of the Papists, to weaken the hands of the defenders of the Church of England, the great bulwark of Protestantism, by contriving to raise up imputations of Popery against them, that by thus confounding in men's minds the distinction between Catholic and *Roman* Catholic, they may beguile them to the latter, under pretence of the former; or may lead them through aversion to the latter, to cast off some portions of the former, and so render themselves open to reproof; or, at any rate, may weaken and divide the Catholic opposers of Popery, by infusing among them doubts, and suspicions, and jealousies. One main instrument made use of by the Papists in former days for this purpose, was the dissenting pulpits. In the sixteenth century, one Cummin, a friar, contrived to be taken into the Puritans' pulpits, where, as he stated at the councils, "I preached against set forms of prayer, and *I called English prayers English mass*, and have persuaded several to pray spiritually and extempore; and this hath so taken with the people, that the Church of England is become as odious to that sort of people whom I instructed, as the mass is to the Church of England, and this will be a stumbling block to that Church as long as it is a Church." For this the Pope commended him, and gave him a reward of 2000 ducats for his good service. Are there not many at the present day, of whom, if they were to apply to the Pope for a reward on the same score, all the world could witness that they have well deserved it at his hands?

Surely our opponents have some reason to feel misgiving, when they find themselves thus treading in the footsteps of the heathen revilers of Christianity, and of the Popish hireling underminers of the bulwark of Protestantism.

Answer 2. The question is not, whether the doctrine be held by Papists, but whether it be scriptural. If it be scriptural, of which I hope to afford reasonable proof, then either we must be content to hold it, as we do many other things, *e. g.*, the Creed, the Lord's Prayer, the Ten Commandments, in common with the Papists, or we must be content to acknowledge the Popish religion to be, in this respect, more scriptural than our own. This I, for one, am not prepared to do; and therefore, believing the doctrine of the Apostolical succession to be catholic and scriptural, will never so far betray the cause of truth, as to consent to surrender it to the sole use of the erroneous Papists.

Objection 4. But it it is not merely Popish, it is Judaical; and, therefore, must be unchristian.

Answer. As our Lord instituted the Sacrament of Holy Baptism in a Jewish rite, namely, in the washing wherewith the Jews admitted proselytes; and instituted the Sacrament of the Holy Eucharist, or Lord's Supper, in a Jewish rite, namely, in the Mincha, or bread and drink offering; in each case exalting a carnal ordinance into a means of spiritual gift or grace: it is rather an argument in favor of our doctrine than otherwise, that it finds for the Christian ministry, the dispensers of these Sacraments, a prototype in the Jewish dispensation, like that which we find for the Sacraments themselves. Accordingly, St. Clement of Rome, and St. Jerome, (whom especially I cite, because especially appealed to by our opponents,) both concur in speaking of the orders of Christian ministry under the very terms (High Priest, Priests, and Levites) which obtained under the Mosaic dispensation. And with this agree the sayings of the Apostles.—"Ye are a royal Priesthood," said St. Peter, addressing the Christian Churches in the very language which Moses had used towards the Israelites. Compare 1 Pet. ii. 9, with Exod. xix. 6. "Christ hath made us Kings and Priests unto God and his Father," saith St. John. (Rev. i. 6.) "The Priesthood is changed," saith St. Paul, "not destroyed." (Heb. vii. 12.) But if there be a Priesthood upon earth, as all these bear witness that there is, and as the Prophets had foretold there should be, in the Christian Church, (Isaiah lx. 17; lxi. 6; lxvi. 21. Mal. i. 11,) then what is there to hinder distinction of orders in the Priesthood?

§ 5. Objection 5. But are not these sayings of our Lord, "Be ye not called Rabbi; for *one* is your *Master*, even Christ; and *all ye* are *brethren*; and call no man your father upon earth, for one is your Father which is in Heaven. Neither be ye called Masters, for one is your Master, even Christ. But he that is greatest among you shall be your servant." (Matt. xxiii. 8–11.) "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them, and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, let him be your minister: and whosoever will be the chiefest, shall be servant of all. For even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Mark x. 42–45. See also Matt. xx. 25–28. Luke xxii. 25–27.) Are not these sayings directly subversive of all claims on the part of the Christian ministry, to authority and degree?

Answer 1. The best comment on the texts will be furnished by the lives of those to whom they were addressed, even the Apostles of Christ. If we find them exercising the authority of fathers and rulers over the Christian flock, as the Epistles of St. John, St. Peter, and St. Jude, (who were of those immediately addressed,) and the Epistles of St. Paul, (who was afterwards admitted to the same office,) distinctly show, then, one of two things must follow, namely, either that all these were Judaizers and Anti-Christs; which terms the irreverence of the present age has not, as yet, I think, applied to the Apostles themselves, though it has freely done so to their companions and commended disciples, St. Clement and Ignatius: or else, that the texts do not really furnish the objection supposed by those who urge them: which will, probably, be the more readily admitted, when it is considered, that *immediately after* uttering these words of reproof to the Apostles, our Lord added, "I appoint unto you a kingdom, as my Father hath appointed unto me." (Luke xxii. 29.)

Answer 2. The very words of the texts refute the objections which our opponents would ground upon them; for they unite in showing that the only way authorized by Christ to dignity and exaltation in His Church, is by discharging the offices of the *ministry*, and thus *serving* the Christian people: "Whosoever will be great among you, let him be your *minister*; and whosoever will be chief among you, let him be your *servant*." Nor is it possible to see how men can be more truly the servants of others, than the Christian ministers are of the people committed to their charge; seeing that they are bound to wait upon them, and minister to their wants, whether they be high or low, rich or poor; not only when they assemble as guests in the courts of their Master's house, but also at their own houses. They are the servants of those with whom the greater part of our revilers would think it scorn to come in contact. The poorest beggars, the foulest sinners, in the most noisome dwellings, and under the most loathsome diseases, may command the attendance of the ministers of the Church, who are under a vow to afford it; and count it a privilege and a happiness to do so, if they may have hope to save a soul from death. But they who are thus ordained to minister to the wants of Christ's household, are said by him to be rulers over it. "Who then is that faithful and wise servant, whom his Lord hath made *ruler* over his household, to give them meat in due season?" (Matt. xxiv. 45. Luke xii. 42.)

Objection 6. But the doctrine was unknown to, or unnoticed by, our Protestant Fathers, (i. e., the Divines who in the sixteenth century opposed the Church of Rome,) and therefore we Protestants need not concern ourselves about it.

Answer 1. The Divines of the sixteenth century were neither the founders of the Christian Church, nor the writers of the Sacred Scriptures; and, therefore, neither the Scriptures nor the Church are to be tried by them, but they and their doctrine are to be tried by the testimony of the Scriptures, and by the voice of the Church. To these they appealed;[*] by these in their life-times they claimed to be tried.[†] If, therefore, it could be shown, that in any instances, through defective information, or through the provocation occasioned by the *Papal abuses* of true doctrine, or through any other cause, they omitted any point of doctrine which can be clearly shown to be Scriptural and Catholic; we have the sanction of their solemn and reiterated appeals for making good their unintentional defects; and must be convinced that men would be acting most contrary to their intention, if on the plea of personal regard to them, they should assist in either breaking off, or preventing the restoration of, any particle of Scriptural, Catholic, and Christian truth.

Answer 2. Nothing can be more contrary to the truth, as far as the Church of England is concerned, than the allegation which forms the ground of this objection, namely, that our Protestant fathers, in the sixteenth century, were either ignorant or unmindful of this doctrine, as the following documents will show. In 1536, Henry VIII., we have the following statement, signed by Cranmer, Latimer, and Shaxton, and some other of the Reforming Divines, in common with Stokesly, Tonstall, Sampson, and others, who in many things adhered to the Papal errors:

"*Christ and his Apostles did institute and ordain in the New Testament certain ministers or officers, which should bear spiritual power, authority, and commission under Christ*, to preach and teach the word of God unto His people; to dispense and administer the Sacraments of God unto them, and by the same to confer and give the grace of the Holy Ghost; to consecrate the blessed body of Christ in the Sacrament of the altar; to loose and absoil from sin all persons which be duly penitent and sorry for the same; to bind and excommunicate such as be guilty in manifest crimes and sins, and will not amend their defaults; *to order and consecrate others in the same room, order, and office, whereunto they be called and admitted themselves*. . . . . . . This office, this power and authority, was committed and given by Christ and his Apostles, unto certain persons only, that is to say, unto Priests or Bishops, whom they did elect, call and admit thereunto by their prayer and imposition of their hands. . . . . The invisible gift or grace conferred in this Sacrament is nothing else but the power, office, and authority before-mentioned; the visible and outward sign is the prayer and *imposition of the Bishop's hands*, upon the person which receiveth the said gift of grace. And to the intent the Church of Christ should never be destituted of such ministers, as should have and execute the said power of the keys; *it was also ordained and commanded by the Apostles, that the same Sacrament* [of orders] *should be applied and* MINISTERED BY THE BISHOP from time to time, and unto such other persons as had the qualities, which the Apostles very diligently describe, as it appeareth in the first Epistle of St. Paul to Timothy, and his Epistle to Titus."

In 1548, Edward VI., we find the following statement, put forth by the authority of Cranmer, in a sermon on the Power of the Keys:

"*The ministration of God's word*, which our Lord Jesus Christ himself at first did institute, *was derived from the Apostles unto others after them, by imposition of hands, and giving the Holy Ghost, from the Apostles' time to our days*. And this was the consecration, orders, and unction of the Apostles, whereby they, at the beginning, made Bishops and Priests, and this shall continue in the Church *even to the world's end*."

In 1549, Edward VI., we have the following declaration in the ordinal of the Church of England, already given above, but which it may be as well here to repeat.

"It is evident unto all men diligently reading the Holy Scriptures and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's Church: Bishops, Priests, and Deacons. Which offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer, with imposition of hands, were approved and admitted thereunto by lawful authority. And, *therefore*, to the intent that these orders may be *continued*, and reverently used and esteemed, in the Church of England, NO MAN SHALL BE accounted or taken to be a lawful Bishop, Priest, or Deacon in the United Church of England, or SUFFERED TO EXECUTE ANY OF THE SAID FUNCTIONS, *except* he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had formerly EPISCOPAL CONSECRATION OR ORDINATION."

In 1552, Edward VI., we have this Article, Twenty-third of the Church of England:

"It is not lawful for any man to take upon him the office of public preaching or ministering the Sacraments in the congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard."

Lastly, in 1558–9, Elizabeth, we find the following eminent Divines: SCORY, Bishop of Chichester; GRINDAL, afterwards Archbishop of Canterbury; COX, afterwards Bishop of Ely; ELMER, afterwards Bishop of London; GUEST, afterwards Bishop of Rochester; JEWELL, afterwards Bishop of Salisbury, and HORN, afterwards Bishop of Winchester, who was the mouth-piece of the party, *Divines selected to conduct the Protestant controversy*: maintaining, in the Council Chamber, at a conference with the Papists, this assertion:

"THE APOSTLES' AUTHORITY *is derived upon after ages, and conveyed to* THE BISHOPS THEIR SUCCESSORS." Collier's Ecclesiastical History, ii. 414–418.

§ 7. Objection 7. Though the principle be admitted, yet there is "no sufficient historic evidence of a personal succession of valid Episcopal ordinations."

Answer 1. If nothing will satisfy men but actual demonstration, I yield at once: neither this nor any succession in the whole world, can be actually demonstrated. But if probable evidence, such as can be adduced in behalf of no other succession, may be deemed sufficient for all who are willing to walk by faith and not by sight, such evidence I will venture to present. If it be a moral impossibility that any man, who had not been duly consecrated, could be accounted a Bishop of the Church of England at the present time, then the *onus* rests upon the objectors to say how that, which is morally impossible now, could have been morally possible at any other period? seeing that the same rules which regulate this matter have ever obtained in the Church; rules recognizing the *Bishops only* as vested with power to ordain; and seeing that no one point of ecclesiastical regulation was more jealously guarded than this.

The rule of the Church of the first three centuries we have before seen: "Let a Bishop be ordained by two or three Bishops," a rule so universally received, that we find it repeated not only in general councils, as at Nice, (Canon IV.) "A Bishop ought to be constituted by all the Bishops of the province; but if this be not practicable by reason of urgent necessity, three must by all means meet together, and with the consent of those that are absent, let them perform the ordination;" but repeated in the provincial regulations of every Church, the British, the Gallican, the Spanish, the Roman, the Carthaginian, the Alexandrian, the Antiochian, and the rest. And when, by any pressing necessity, it fell that a Bishop was consecrated by less than three Bishops, the discussions to which it gave rise, sufficiently show how keenly alive the Church has in all ages been to this point; and therefore how morally impossible it is that in any age a man could have been received and allowed as a Bishop, who had not been ordained by Bishops. So that though it may be a matter of curiosity for a man to trace up the lists of Archbishops of Canterbury or Bishops of any other see, and thence, upwards, the lists of the Bishops of Rome, or of Arles, of Lyons, or of any other Church, concerned in conferring orders on any of our Bishops, it is only of moment so far, namely, as proving that these were always Episcopal Churches, and therefore that it was *morally impossible* that any man should be accounted a Bishop by them, if he were not ordained by Bishops. And therefore, whether, for instance, Clement was the first, or the second, or the third Bishop of Rome, is perfectly irrelevant; the very discussion sufficiently testifying that during all that time Rome was governed by *Bishops*. If the objectors can show reason for supposing that at any given time, any of the Churches through which we trace our orders was governed by those who had not received Episcopal orders, the objection will be worthy of attention. But as long as this cannot be done, the objection is crushed by the weight of the moral impossibility which is opposed to it.

Answer 2. Strong as the evidence in favor of the succession having been preserved is thus shown to be, when viewed *absolutely*, its strength will appear immensely increased, when viewed *in comparison* with that upon the force of which men are content to admit any other succession. Take, for instance, the succession of the Aaronic Priesthood, which was transmitted by carnal descent; on what, and on *what only*, did the truth of that succession depend? simply, in each descent, upon the single word of a woman, as to a point of which no human being besides herself could have any certain knowledge. The Aaronic Priesthood was propagated in *secret*; depending in every step upon the fidelity of a *single witness*, a woman, the case admitting of no other certain evidence. The Christian Priesthood is propagated in *public*, translated by *many persons*, in the presence of *many witnesses*. Yet the former is received without exception, the latter is excepted against. What is this but the spirit of wilful scepticism?

Objection 8. But many of the individuals, through whom you must trace the commission, were men of corrupt life and conversation, and even unsound in doctrine; a commission traced through such persons must, surely, be worthless.

Answer. Is earthly gold rendered worthless by passing through soiled hands? if not, why should heavenly treasure be? Is a king's commission rendered void, by reason of the unworthiness of the person on whom it is bestowed? *e. g.*, a profligate magistrate, or a dishonest counsellor? if not, why should God's commission be? Let the objectors further consider this, that as the Holy promised Seed of salvation was neither tainted nor destroyed by passing through the meretricious womb of Rahab, and the incestuous womb of Thamar, (Matt. i. 3, 5,) so neither can it in reason be supposed that the spiritual seed for the *ministration* of that salvation, has suffered injury, because some of the agents for transmitting it have shown themselves as unworthy the high honor vouchsafed to them, as those pointed out in the former succession. Before the objection can be maintained, it must be shown that Judas, who was known to be the son of perdition from the beginning, and was a traitor, murderer, and thief, was not an apostle; whereas not only did our Lord so *call* him, and so *employ* him, but "his Bishoprick" (Acts i. 20) was not filled up till after his death.

Objection 9. But the doctrine, at any rate, is of no importance, and therefore you do ill to insist upon it?

Answer. If it be a part of God's *truth*, no man living can possibly tell the extent of its importance. But this all men can see, that, as in the affairs of this world, it is of importance to know that a magistrate, or a herald, or an ambassador, has been duly appointed, sent, and accredited, by the king in whose name he speaks; and that, among private individuals, one who acts in the behalf of another has been authorized by his power of attorney; so, if there be any meaning in the term, "Ministry of Reconciliation," applied by St. Paul to the office of the Christian clergy, it must be of the deepest importance to know, that it has been truly committed to those who profess to exercise it: important, indeed, if it be admitted to be even *possible* [which who can deny?] that men's interest in the kingdom of Christ, and *covenant* claim to its privileges, may be in the remotest degree affected by the insufficient appointment of those who administer the sacramental seals, tokens, means, pledges, let men choose what term they like best, of the covenant. At any rate, let its importance be what it may, they who believe the doctrine to be true, are only acting faithfully to God and to His people, when they calmly vindicate, and bear witness to, the truth; which is all that I have here attempted.

Moreover, let men consider, that, in common life, those subjects which occupy men's minds at the time of their departure from this world, and those about which their last public acts are concerned, are usually supposed to have been of importance in their eyes. If no reason can be assigned why this principle should not be applied to affairs of religion, then let them further consider, that the last words of our blessed Lord, before his ascension into heaven, were employed in giving the commission now under consideration; (Matt. xxviii. 20;) that the last public acts of St. Paul's life, which the Scriptures have recorded, were the writing the Epistles to Timothy and Titus concerning their discharge of this same commission which he had transmitted unto them; and that in the closing book of the Sacred Volume, the Revelation of St. John, the Spirit's directions to those in the seven Churches, who had received this same commission, occupy a conspicuous place. All these uniting on one and the same point, it is not surely too much to affirm, that the Scriptures themselves have borne ample testimony to the importance of the subject. I am not aware of any other general objections which deserve to be noticed.

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[*] Cranmer, *martyr*. "I protest that it was never in my mind to write, speak, or understand any thing contrary to the *most holy Word of God*, or else against *the holy Catholic Church of Christ*, but purely and simply to imitate and teach those things only, which I had learned of *the sacred Scripture*, and of *the holy Catholic Church of Christ* from the beginning, and also according to the exposition of the most holy and learned fathers and martyrs of the Church. And if any thing hath, peradventure, chanced otherwise than I thought, I may err; but heretic I cannot be, forasmuch as I am ready in all things to follow the judgment of *the most sacred Word of God*, and of *the holy Catholic Church*." Appeal from the Pope to a General Council.

Ridley, *martyr*. "When I perceive the greatest part of Christianity to be infected with the poison of the see of Rome, I repair to the usage of the *primitive Church*."

Farrar, Hooper, Taylor, Philpot, Bradford, *martyrs*: and Miles Coverdale. "We doubt not, by God's grace, but we shall be able to prove all our confession here, to be most true, by the *verity of God's word*, and *consent of the Catholic Church*." Confession at Oxford, 1554.

[†] Philpot, *martyr*. His fourth examination, 1556. *Bishop of Gloucester*. "I pray you, by whom will you be judged in matters of controversy which happen daily?"

Philpot. "By the *Word of God*, for Christ saith in St. John, the word that He spake shall be judge in the latter day."

Gloucester. "What, if you take the Word one way, and I in another way, who shall be judge then?"

Philpot. "*The primitive Church*."

Determination of the Protestant restorers of our Church in Queen Elizabeth's reign, made in Convocation, 1571. "But chiefly they (preachers) shall take heed that they teach nothing in their preaching, which they would have the people religiously to observe and believe, but that which is agreeable to the doctrine of the *Old or New Testament, and that which the Catholic Fathers and ancient Bishops have gathered out of that same doctrine*."

COMMUNICATIONS.

AN ENGLISH BURIAL PLACE.

(Concluded.)

A handsome colonnade is seen at the eastern extremity, in the centre of which is a Grecian chapel. Beneath it are numerous vaults. This part of the ground is intended for the use of those who may differ in religious views from the Church of England. The western side has also a chapel with extensive catacombs beneath. On the southern side is another colonnade after the classic models with a range of vaults under them. Many patrician families and individuals of note are buried here, among whom are Lady Douglass, the Marchioness of Headfort, the Dutchess of Argyle, Ladies Fitzroy, and other persons of rank and title. In the open ground are many costly and elegant tombs. I rambled on towards the northeast side, and presently came to a gentle eminence commanding a general view of the grounds and a more extensive one beyond the enclosure. Around me were many secluded nooks thickly sprinkled with blooming flowers and dense shrubbery, embellishing some tasteful and chaste monument. Not far from this parterre was a very neat cream-colored tomb, upon which, as I drew near, appeared the following inscription: "Charlotte Sophia, wife of J. G. Lochart, Esq., and daughter of Sir Walter Scott, of Abbotsford, Bart., died May 17th, 1837, in the 38th year of her age. Her son, John Hugh Lochart, died December 15th, 1831, in his eleventh year." On the other side, was engraved, "Ann Scott, daughter of Sir Walter Scott, of Abbotsford, died June 25th, 1836." Here we paused pensively. We were at the grave of those whom Scott loved most tenderly. Here lay the "minstrel's darling child." And who that has read a page of the writings of the great wizard of the north, but must feel his sympathies flowing in unison with all that the poet held dear on earth. We had already stood over Scott's own romantic sepulchre among the crumbling ruins of Dryburgh Abbey, and this unexpected memorial brought many affecting passages in the lives of this interesting portion of the bard's family to my remembrance. Among these records may be classed an incident which occurred during the interment of Mrs. Lochart. The clergyman who performed the funeral service, was the celebrated poet, Henry H. Milman, the cherished friend of Scott. He imbodied the circumstance into verse, and transmitted it to me, writes Lochart, the morning after the funeral. The reader, even if he should have perused it before, will not tire of reading again this beautiful piece of elegiac poetry.

STANZAS.—MAY 22, 1837.

"Over that solemn pageant, mute and dark,
Where in the grave we laid to rest
Heaven's latest, not least welcome guest,
What didst thou on the wing, thou jocund lark!
Hovering in unrebuked glee,
And carolling above that mournful company?

O thou light-loving and melodious bird,
At every sad and solemn fall
Of mine own voice, each interval
In the soul-elevating prayer, I heard
Thy quivering descant full and clear—
Discord not inharmonious to the ear!

We laid her there, the minstrel's darling child,—
Seem'd it then meet that, borne away
From the close city's dubious day,
Her dirge should be thy native woodnote wild;
Nursed upon nature's lap, her sleep
Should be where birds may sing, and dewy flowerets weep?

Ascendest thou, air-wandering messenger!
Above us slowly lingering yet,
To bear our deep, our mute regret:
To waft upon thy faithful wing to her
The husband's fondest, last farewell,
Love's final parting pang, the unspoke, the unspeakable?

Or didst thou rather chide with thy blithe voice
Our selfish grief, that would delay
Her passage to a brighter day;
Bidding us mourn no longer, but rejoice
That it hath heavenward flown like thee,
That spirit from this cold world of sin and sorrow free?

I watched thee lessening to the sight,
Still faint and fainter winnowing
The sunshine with thy dwindling wing,
A speck, a movement in the reflected light,
Till thou wert melted in the sky,
An undistinguished part of the bright infinity.

Meet emblem of that lightsome spirit thou!
That still wherever it might come,
Shed sunshine o'er that happy home.
Her task of kindliness and gladness now
Absolved, with the element above
Hath mingled, and become pure light, pure joy, pure love."

I felt disposed to linger about this spot. A little further on we observed a very striking monument of elaborate workmanship in the form of a Grecian temple, in the centre of which was a full-length figure of white marble, holding a chalice, into which an adder was creeping. The imposing appearance of this tomb caused me to pause and examine it, and as I felt in an epitaph-reading mood, I copied the inscription, as I thought it both singular and curious in its way. It ran as follows: "It is the fate of most men to have many enemies and few friends. This monumental pile is not intended to mark the career, but to show how much its inhabitant was respected by those who knew his worth and the benefit derived from his medicinal discovery. He is now at rest, and far beyond the praises or censures of this world. Stranger, as you respect the dead, (as one of the many who will rest here,) read the name of John Saint John Long without comment."

Long was one of the most conspicuous and noted medical empirics of his day, and made no little noise a few years since in London. Among the ingenious novelties in sepulchral decorations, we noticed a very curious tomb, made entirely of fine wire, more delicate and intricate than that of a bird-cage. The inscriptions upon the monuments generally, were simple and in good taste, terseness being their common characteristic. The only lapidary form that struck me as being peculiarly English and differing from our own, was the name of the street, square or place, in which the deceased lived, being recorded, as, Mr. Marsden, of Gracechurch-street, or Mr. Abington, of Russel square. As I was a stranger in England, I observed many things that would not perhaps excite the attention of those to the "manor born," as being incongruous, yet to a foreigner, were evidences of the peculiarities of a people. Thus, as usual, the pewter beer-can was not kept out of view even here. I saw several lying among the tombs, left there carelessly by some of the workmen. We had noticed the same thing before, even in Westminster Abbey, where at the foot of a recumbent statue representing some celebrated statesman, or dignified prelate, reposed the shining tankard, foaming with Barclay and Perkins' "entire." The serious and the comic, the sublime and the ridiculous, blend frequently, and strangely together in England. The landscape, as before remarked, from this burial place, presents a succession of hill and dale pleasingly varied, and dotted with clumps of beautiful trees, cottages and villas. It is a soothing and refreshing scene of beauty, particularly so to the wanderer here, as he lifts his eyes, wearied perhaps from contemplating the profusion of gleaming marble wrought into an endless variety of monuments iudicating "man's last home, the grave."

Rambling here forced me involuntarily to exclaim:—Sweet and grateful to the thoughtful and religious mind, is the observance of solemn rites and these pious memorials to the dead! We paced leisurely through the different paths and lanes composing the grounds with unwearied footsteps,—nor was our stroll solitary or listless.

Numerous parties of ladies and gentlemen were walking about at the same time, several in the attire, and with evident marks of recent bereavement strongly impressed upon them. Thus we lingered until the declining sun threw a golden and farewell radiance upon the tomb and parterre, emblematic, we thought, of the tranquil departure of the good Christian. With this admonition impressed upon our mind from the view of this garden of the dead, we retired, fully persuaded that our gross natures require frequent communings with its more ethereal spirit to make man more useful here on earth, or to fit him for the skies. D.

For the Churchman.

ADVERSARIA—NO. XVIII.

> "ut si
> Cœcus iter monstrare velit: tamen adspice, si quid
> Et nos, quod cures proprium fecisse, loquamur."
>
> HOR. Epist. I. 17.

Latinists of New England.—The Cambridge "Pietas et Gratulatio" on the decease of George II., and the accession of George III., is a work of considerable curiosity. This is not lessened, if we consider the peculiar modes of thinking and writing which have always marked New England Literature. It had been an academic usage in the universities of England, to present, on the demise of the crown, a volume, of sumptuous character, in folio or quarto, of original classical productions, in memory of the deceased sovereign, and in gratulation of his successor. On the present occasion the New England University joined its venerable parents, in their pious intention to make the best of George II., and to usher in his grandson, whose claims to be regarded a British monarch, are said to have been more generally admired than had been those of his immediate predecessors.

"Pietas et Gratulatio Collegii Cantabrigiensis apud Novanglos. Bostoni—Massachusettensium Typis J. Green & J. Russell. MDCCLXI." 4to. pp. 106.

The mechanical execution of this work is superior to that of any other published in New England previous to the present century; and differs hardly at all in style and effect from the works of the English press of the same period. In beauty of type, it certainly excels our American books of this century; as indeed, to speak broadly, do those of almost every other century and country since printing was invented. To this remark there are of course many exceptions, but as a general thing, I believe, it is correct. Critically; the pieces composing the work are of a high character, and indeed are understood to have proceeded from some of the best wits and most accomplished scholars of the university. There are 13 poems in English, 3 in Greek, and 14 in Latin. The English are principally after the manner of Pope, and as a general thing are so well elaborated, that while they make little pretence to be poetry, at the same time afford little matter for criticism. The Latin poems consist of one in hexameter verse, six in elegiac, two in Horatian, and five in Sapphic. The last in the book may be taken as a sample, and it will, I think, be read with pleasure.

"Isis et Camus placide fluentes,
Qua novem fastos celebrant sorores,
Deferunt Vatum pretiosa REGI
Dona BRITANNO.

Audit hæc Flumen, prope Bostonenses
Quod NOVANGLORUM studiis dicatas
Abluit sedes, eademque sperat
Munera ferre.

Obstat huic Phœbus, chorus omnis obstat
Virginum; frustra officiosa penrum
Tentat insuetum indocilis ferire
Plectra juventus.

Attamen si quid studium placendi,
Si valent quidquam Pietas Fidesque
Civica, omnino rudis haud peribit
Gratia Musæ.

Quin erit tempus, cupidi augurantur
Vana ni Vates, sua cum NOVANGLIS
Grandius quoddam meliusque carmen
Chorda sonabit:

Dum regit mundum occiduum BRITANNUS,
Et suas artes, sua jura terris
Dat novis, nullis cohibenda metis
Regna capessens;

Dum Deus, pendens agitationes
Gentium, fluxo moderatur orbi,
Passus humanum genus hic perire,
Hic renovari."

"*Ainsworth's Dictionary*, reprinted from the Folio Edition of 1752, with numerous additions, emendations, and improvements, by the Rev. B. W. Beatson, A. M., revised and corrected by William Ellis, Esq., A. M. London, 1830." Large 8vo. pp. xxiv. 1104, 121, 81.

Suppose a student, who does not know the corresponding Latin for NEW YORK, attempting to find it in the "Index Geographicus" appended to this revised, improved, corrected, and amended Dictionary. Not finding "New York," he will doubtless look out "York," in hope thereby of gaining his object. Here, however, he is again at a stand, for "New York" does not occur under "York," and he may not think it altogether safe to adopt "Eboracum," prefixing Novum, since a variation has in some degree obtained in this respect, in the Latinity of the New World, from that of the Old.* He is then wholly at a loss, unless, as a man of taste, he recals the "Nieuw Amsterdam" of Knickerbocker, and once more, with this in mind, searches the corrected, amended, revised, and improved index. He will not, to be sure, find "New Amsterdam," but this may lead him, as a last resort, to try "Amsterdam," where at last he does reach satisfactory information: "AMSTERDAM, the chief city of Holland, Amsterodamum, vel Amstelodamum.—2. NEW AMSTERDAM, now called New York, a town of New England, in America. Novum Amstelodamum." So the new Ainsworth.

> "'Fortunam Priami cantabo, et nobile bellum.'
> Quid dignum tanto feret hic promissor hiatu?
> Parturiunt montes; nascetur ridiculus mus."

So Albany appears to be "a town of New England in America," and finally, New England itself is "a province of Canada in North America!" And so with the rest of the volume. It will no more satisfy students, than this "Index Geographicus"—geographers.

Hunter's Horace.—I have met with another typographical error in the TEXT of this edition. It has before been shown in a previous paper, that the notes and the preface contain numerous inaccuracies; and these, with an error in the text at the same time pointed out, seemed to settle the point that this Horace is far from immaculate: and that it deserves praise, rather for the "excellent notes," and prefaces, and the satisfactory text,—for all that the learned Professor of St. Andrews accomplished for it, than for accuracy of printing, in which, probably, it is far from surpassing the generality of good editions. The inaccuracy above referred to occurs in the last line of the 128th page, (Serm. 1. 2. 3.) which is printed—"Mœstum ac sollicitum est cantoris *more* Tigelli;"—"more" being a mistake for morte. In all, I have found two errors in the text, and seven in the notes and prefaces.

POEM. The following curious passage occurs in Schoell's Hist. de la Lit. Grecque, I. l. 2, c. 4. The version is an off-hand one, but I believe correct. "Although the word poiesis, was not originally applied to a work in prose, it did not belong to verse exclusively, any farther than as at the epoch at which its use commenced, prose was not yet written. We find some examples of a different use. Maximus Tyrius (Diss. xxix.) referring to a work of Pherecydes in prose, calls it the POEM of the Scyrian; and Tatian, (Ed. Oxon. 1711, 8vo. p. 4,) uses the same word in speaking of the prose writings of Heraclitus of Ephesus. So Arrian (Exp. Alex. M. v. 7,) cites the POEM of "Hecatæus on Egypt."

Laudiana. "The truth is, I did never like galleries in any church. They utterly deface the grave Beauty and Decency of those sacred places, and make them look more like a Theater than a Church."—*Abp. Laud.*

"And shall I suffer on both sides? Shall I be esteemed an enemy by one part for opposing the Papist, and accused for a traytor by the other for favoring and complying with them? Well, if I do suffer thus, it is because truth usually lies between two extreams, and is beaten by both. But in this, and all things else, in despight of all malice, truth shall be either my protection from suffering, or my comfort while I suffer. I can do nothing against the truth, and for it I hope God will enable me patiently to suffer any thing."—*Abp. Laud.*

"UNITY cannot long continue in the Church, when UNIFORMITY is shut out at the Church-Door."—*Abp. Laud.*

Wordsworth has a beautiful sonnet to the memory of Archbishop Laud, which cannot be printed too often. It occurs in his "Ecclesiastical Sketches," Part II. Sonn. xxxv.

"LAUD.

"Pursued by Hate, debarred from friendly care;
An old weak Man for vengeance thrown aside,
Long "in the painful art of dying" tried,
(Like a poor Bird entangled in a Snare
Whose heart still flutters, though his wings forbear
To stir in useless struggle) Laud relied
Upon the strength which Innocence supplied,
And in his prison breathed celestial air.
Why tarries then thy Chariot? Wherefore stay,
O Death! the ensanguined yet triumphant wheels,
Which thou preparest, full often, to convey,
(What time a state with madding faction reels)
The SAINT or Patriot to the world that heals
All wounds, all perturbations doth allay?"

10th December, 1839.

PHILARCHÆUS.

THE NECESSITY OF BAPTISM.

For the Churchman.

Mr. Editor,—Nothing is more common than to charge those called High Churchmen with laying overmuch stress on the so-styled externals of religion, and of proportionally neglecting, on the other hand, to inculcate the necessity of faith and inward holiness. We will not retort on those who bring the charge, either that they aim at the destruction of every thing external, or that they do not believe that which they bring against us; but we will be bold enough to aver, that such objections, however honestly advanced, are the result of narrow and one-sided views of revelation and the Christian Church. In nothing is this more evident than in this same matter of externals, in reference to which, many, in seeking to avoid the Popish extreme, often unconsciously, we hope unintentionally, run into its opposite; nay, do they not, in effect, in many things, come round to that which they have sought to avoid? Take, for example, the subject of baptism. We do not say that Christians generally wish to reject it altogether; but are they all willing to hear it said that it is "generally (i. e., where it can be had,) necessary to salvation?" If it is not unfashionable, yet is it popular so to teach? Many, indeed, may admit, that for themselves they would not feel justified in rejecting baptism, but as for others, it is not a matter of vital importance, provided they have Christian faith. Now, on what is such a view, opinion, or feeling as this, grounded? Among other passages, we shall be directed, in answer to this inquiry, to Mark xvi. 16: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." In this text, it is said, the ground of condemnation is not the want of baptism, but that of faith. We also believe, that baptism without faith is not available to salvation, but, does it necessarily follow that faith without baptism, when the latter can be had, is so? If so, it had been enough for our Lord to have said, "He that believeth shall be saved." But he was speaking of those who were capable of faith, and inasmuch as none without it could be expected to have a willingness or a desire to keep any of His commandments, but with it, would be so willing and desirous, His declaration may be paraphrased as follows: "He that believeth," will keep, as far as in him lies, every commandment, will be "baptized," and "shall be saved;" "but he that believeth not" will keep none of the commandments, nor desire to keep them, and, among other things, will not be "baptized," and "shall be damned." Every act referred to, or implied in His declaration, is to be regarded as the result of faith; but where the cause is not, the effect is not to be looked for.

But, this loose view of the necessity of baptism is just as strongly opposed by John iii. 5: "Except a man (literally, "one," or "any one,") be born of water and the Spirit, he cannot enter into the kingdom of God." We take this passage to refer to baptism, in, and by which, the Spirit is given or vouchsafed to us, (we do not intend to discuss this point,) as was held to be true of it from primitive times, down to those, it is believed, of Master Calvin. Were there no other argument for it, we should find in this strong presumption in its favor, as those who lived nearest the times of Christ must naturally know more of His meaning in His doctrine than those who lived 1500 years after. The term, "Kingdom of Heaven" being used in Scripture of "the Church militant," and of "the Church triumphant," we will consider it in reference to both, in the passage quoted, and whichever way it be understood, draw a strong argument against the loose view of the necessity of baptism against which we contend. Let us explain it of the former: then, of course, it only proves that without baptism no one can be a member of Christ's Church on earth. But, is it any where taught that we may be members of the Church in Heaven, if we refuse, having the means, to enter the Church on earth? Where is there any promise to this effect? In fact, what promises are there made in Scripture, that are not confined to the Church? We do not hesitate, therefore, to declare, on this view of the matter, that baptism is "generally necessary to salvation." Again, refer the expression, "the Kingdom of Heaven," to "the Church triumphant," and the necessity of baptism to salvation is more directly apparent. In either case, then, the Church seems to be justified in teaching her catechumens that baptism is "generally necessary to salvation:" and if so, why the cry against clergymen for laying stress on externals, when they teach what the Scriptures and the Church teach? But, further, as John iii. 5, is applicable to adults, as well as infants, it implies, in their case, the same preliminary qualification as Mark xvi. 16., i. e., faith, and for the same reason. If then, faith be supposed to exist in the applicant for baptism, by our Saviour in His declaration of Nicodemus, it also goes strongly against the supposition that faith alone is to save us, or in other words, that the having of faith does away the necessity of having any thing more. And, now, if all that precedes be true, where is the force of that other charge, that High-Churchmen preach nothing but "the Church;" for baptism admits us into "the Church;" seals to us the promises made to "the Church;" and binds us to the carrying out, in our lives, of all the doctrines of "the Church," which, it is admitted, are those of Scripture. And, if "the Church of the living God," be, "the pillar and the ground of the truth," which it is without "a figure:" if Christ tells us, that (in certain matters at least,) those who refuse to "hear the Church," are to be to us "as heathens and publicans," we know not why "the Church" should not be preached; nor do we know how, men should be properly prepared to "hear" it, unless it be preached, i. e., declared, and in its full nature exhibited to them. For how, can men be expected to "hear" that of which they are wholly ignorant? But, we shall be told that the apostles "preached Jesus Christ." Who denies it? Do they who "preach the Church?" We only pray that all of our clergy may "preach Christ" as did the apostles and their fellow-laborers; that their preaching may be productive of the same results. For, in Acts ii. 14—47., we read, "that many were pricked in their heart," at the preaching of Peter, and were to "repent"—to "be baptized every one," "in the name of Jesus Christ,"—"for the remission of sins,"—and they should "receive the gift of the Holy Ghost." We should even now see many "added unto" the apostles; see them continue "steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." We should be "in favor with all the people;" "the Lord" would "add daily to the Church such as should be saved." Yes, let our clergy so "preach Jesus" as did Philip, the Deacon, to the eunuch, who, when "they came unto a certain water," "said, see, here is water! what doth hinder me to be baptized?" It is true, we shall be told that "faith" was the great thing required of him. No doubt. But, was it all that was required? Could it have been all that Philip taught? We think not. Now all we wish is, that we may have the whole Gospel preached, and as the tendency of the present day is to make light of the ordinances and the Church, we would that these also be insisted on: not as in themselves procuring salvation, but as commanded and instituted by Him, through whom alone is our help. If the Scriptures teach us to "believe," let us have "faith." Is it commanded us to be "baptized," let us obey the command, nor cavil about its efficacy to salvation, when we know not but that the very simplicity of this sacrament is meant to try our "faith." Naaman washed in the Jordan, and was clean, and we have no promise that the neglect or contempt of this, perhaps "the least" of Christ's commandments, shall be forgiven. Let the truth be taught, "the truth, the whole truth, and nothing but the truth;" then let us "hope," nor forget to have that "charity" which is "the bond of perfectness," and which "thinketh no evil."

G. H. T. E.

A GOOD SUGGESTION.

For the Churchman.

Mr. Editor,—I send you an extract from a letter lately received from a layman of New England, whose soundness of principle is only equalled by his foresight of the inevitable tendencies of the laxity of the age. I hope that his suggestion respecting a series of *American* Tracts for the Times, and the accompanying offer, will meet with a hearty response from your readers.—Yours respectfully, * *

"It is desirable to elevate considerably the standard of the Church in this country; for I am convinced that the loose manner in which the Protestant religion is now supported, never can serve the purposes of our Lord and Master in maintaining the Church against heresy, and making the Gospel the main and effectual means of converting the world to the love and service of God. To do this, we must return in full to the high and holy following of such men as Bishop Hobart. To bring this about, we want, (in addition to that excellent paper "The Churchman,") Tracts for the Times written in this country by those who are eye-witnesses of the evils that now exist. Now I propose that some eight or ten pious and *warm-hearted* clergymen of your Diocese should combine and write these papers; then let the sons of the Church among the laity, come to the rescue, and furnish the funds to publish them at a cheap rate, so as to be within the reach of all, and leave some for gratuitous distribution to poor ministers and missionaries. To begin, I will give *ten dollars* for the purpose, and will agree to raise among my friends *one hundred dollars more*, provided, something like the above plan meets a welcome from the laity (rich and poor) of New York.

Unless the Protestant religion in this country raises a standard like the Protestant Episcopal Church in her best days, the end is not by and by when our present laxity will descend into Schism,—that into Heresy,—and finally Heresy into Infidelity,—and we shall be a nation of Infidels. What a sorry picture this, when we think of our children and theirs!"

For the Churchman.

GREEK MISSION.

"Letter from the Rev. Mr. Hill."

Mr. Editor,—I have read with great attention the letter of Mr. Hill in the last "Spirit of Missions." I much regret that we never have had a full report of the *actual state* of that so called "Mission." It is due, as well to those who support, as to those who object to it, that nothing should be kept back. Some questions may be asked, to which this letter naturally gives rise, which I should be glad to see answered. I presume the Foreign Secretary has the means of answering them: if he have not, he ought to have. Mr. H. says, "that Providence has called us to extend to the *higher classes* in this country an education suited to their future prospects in life, &c.;" in writing of the examination, he says it was "of the *pay scholars* in our own house." The question I should like to have answered, is this: of how many, beside these of the *higher classes* and of *pay scholars*, does the school consist? In allusion to the state of religion in the Greek Church, Mr. H. says, "all around us is moral darkness," "the soul of Christianity is wanting," it is a "dull and lifeless form," &c., &c. He elsewhere tells us that one of his pupils has been sent under *public patronage*, to teach school at Hydra; that "her school is conducted on *Christian principles.*" The question which here arises is, whether the *Christian principles* thus taught are in accordance with the doctrines and practices of the Greek Church? If not, under what form are these Christian principles taught?

At the public examination we are told a "Professor of divinity" from the University attended. A question which naturally arises is this; if these schools receive so much patronage from government and from the University, why do we not hear of the attendance of the Greek Bishop, in whose diocese Athens is situated? When are the clergy of the Church resident there? Why do not they afford their countenance by attending these exercises? I ask for information. Is not the same attempt making in Greece to separate education from the Church, as in England: and do not our missionaries join the state in opposition to the Church? I really wish I could see an answer to these questions from some one who is or ought to be informed on the subject. *Give us light.*

QUERE.

THE CHURCHMAN.

SATURDAY, DECEMBER 28, 1839.

CHRISTMAS was a most splendid day; the air was mild and the sun shone gloriously. Such weather would have been inspiring at any time, but coming after a succession of cold storms, it gained life by the contrast, and infused its exhilarating power with the greater effect. All faces were cheerful and all hearts (save, alas! the sacred few bleeding with fresh wounds of sorrow) seemed in unison with the day. One more outward influence was wanting to awaken the public feeling of holy mirth and raise it to the requisite pitch of enjoyment, and that was, the chime of Old Trinity. A chime, or two or three chimes of bells, ringing forth melodies proper to the Nativity, on such a day as the last 25th, would have thrilled the hearts of the faithful worshippers and shed an awakening or hallowing influence over thousands whom the public services of the day failed to reach. We hope the new "Old Trinity" will have a full chime of bells; and we think the utilitarians themselves, if they would look at the thing in all its bearings, would allow such a chime to be a cheap missionary.

It is gratifying to observe year by year an increased attention to the day. On Wednesday last the shops were generally closed, and the churches well attended. The daily papers—indices of the public feeling—recommended the observance of the day and showed in some instances at least, that they would have it remembered as the anniversary of the world's redemption; a day in which the outward redemption of man from the penalty of sin was to be made the means of his inward redemption from its power, and devoted to the expressions of innocent mirth, diffusive charity, and grateful piety.

DR. MILNOR AND THE OXFORD TRACTS.

As was necessary from the tone of the *Episcopal Recorder*, and the language contained in the part of the Sermon delivered by Dr. Milnor, on "the Lord's Supper not a sacrifice," noticed in our last number, the *Churchman* has come out, but then with so cautious and so measured a step, that one is in many places, at a loss to know what meaning he *wishes* to advance. By mild expletives, by gentle and ambiguous ratiocination, he is endeavoring to reconcile the doctrine of the Eucharistic sacrifice, so boldly held by the Oxford writers, and not unfrequently alluded to by himself, with the positive and decretory language of Dr. Milnor. But, it is plainly of no use, and we felt sorry, on reading many of his sentences, at the want of firmness and decision in the *Churchman*. He has already promised fealty and defence to the brethren of Oxford, and why now be timid when they are both upon the same side of the question? The tone of Dr. Milnor, and his advocate, the *Episcopal Recorder*, deserves not courtesy, and if Truth, so important in religious investigation, is to be combatted for, why will not our honest and independent contemporary, cast, like the Conqueror of Rome, his sword into the scale, if it needs must be?

On the question of Sacrifice and the Priesthood, there is a pettiness of arranging words to meet the place of arguments—there is a miserable giving up opinion, through fear of provoking investigation. Dr. Milnor denies there is any sacrifice in the Eucharist, more than without it; and is, therefore, consistent in denying the office of Priest to the minister officiating. The *Churchman* seems afraid to insist upon a real Sacrifice requiring the office of a priest, and, yet, will not give up the point, that the priesthood, properly so called, is a necessary character of the Christian minister. If the Protestant minister be no more a priest than his flock, what means the words of his ordination to the priesthood?—*Catholic Herald.*

The Catholic Herald comes to the rescue of Dr. Milnor and the Episcopal Recorder, and is sorely vexed at our vindication of the Tracts. The Herald, however, like his coadjutors, is better at assertion than proof; and brings not a single sentence from the Tracts to show that they teach any doctrine peculiar to the Roman Church. What stronger evidence can there be of the soundness of the Tracts? Romanists are willing enough to keep up the gainful impression that the Tracts favor their Church, but they cannot quote in proof of it a single passage of the Tracts themselves.

We have not "promised fealty and defence to the brethren at Oxford." We have avowed our willingness to try their writings (as they would wish them to be tried) by the Word of God and the voice of the Catholic Church, and have refused to acquiesce in the charge of Romanism which is brought against them, until that charge is proved. Dr. Milnor has attempted to convict them of Romanism on the doctrine of the Eucharist, and has failed. The Catholic Herald backs Dr. Milnor, but fails to sustain his position by a shadow of proof. Surely, if the Tracts do teach Romanism, on this or any other subject, the combined efforts of Dr. Milnor, the Episcopal Recorder, and the Catholic Herald, might prove the fact by the quotation of *at least one sentence.*

It is to no purpose to talk of "the Eucharistic Sacrifice so boldly held by the Oxford writers." We doubt not that they represent the Eucharist not only as a sacrament, but also as a sacrifice, in which we represent and commemorate, not merely among men, but before the Divine Majesty, the blessed passion and precious death of the Lamb of God. We doubt not that they represent the Eucharist, not merely as a true and proper sacrifice of praise and thanksgiving, but also as a mystical sacrifice of Christ himself: that is to say, a sacrifice of praise and thanksgiving in which, under the appointed symbols of bread and wine, we offer to the Father a memorial of the great sacrifice, pleading its merits for the remission of sins. All this the Tracts may teach without any approximation to those errors in the Church of Rome against which the Reformers protested. All this they may say without having said more than the most eminent Protestants have said before them, who have strenuously contended that the Eucharist was a sacrifice, and as strenuously denied the dreadful blasphemy (as we consider it, and as we hope the editor of the Herald considers it) that CHRIST *himself is really sacrificed by the priest in the Eucharist.*

We are pleased to see that our cotemporary gives us the credit of treating Dr. Milnor and the Episcopal Recorder with courtesy. It was our wish to do so; and we beg to express our belief, that there is no real difference between them and ourselves in the doctrine of the Eucharist. They have an utter aversion to the sacrifice of the Mass, as practically held in the Roman Church, and this aversion begets in them a natural repugnance to the use of sacrificial terms; and in their opposition to the Roman error they may be led at times into a seeming depreciation or misstatement of the truth upon which the error is grafted. It is in this way that we account for the denial of the Recorder, that the Eucharist is a sacrifice, and for the statement of Dr. Milnor and others, that sacrificial terms are applied to the Eucharist only in a metaphorical sense. But as to any real difference in our Church on the subject of the Eucharist, we venture to say that it does not exist; and we are, therefore, happy to assure the Catholic Herald, that, in the event of such a controversy as he supposes, his "honest and independent cotemporary" (we hope he will not *now* retract the compliment,) would be found "to cast his sword" in Dr. Milnor's scale.

In his last paragraph, the Herald says that we "*seem* afraid to insist upon a real sacrifice requiring the office of a priest." Now we object to such insinuations on the part of Roman Catholics as unfair, unless accompanied with a distinct explanation of their own dogma. What, then, does the Herald mean by a "real sacrifice?" We have distinctly declared that we hold the Eucharist to be a real sacrifice, requiring the office of a priest: with what fairness, then, can he insinuate that we are afraid to make the declaration? Nay, more, we hold with the Council of Trent, that Christ himself is sacrificed in the Eucharist; only let us understand the expression to mean a *mystical* sacrifice: i. e., the offering of a memorial to the Divine Majesty, in the use of the appointed symbols or mysteries, of the Great Sacrifice. Is not this enough? Will nothing satisfy short of the doctrine of the same council, not as interpreted by the French clergy, but as taught, we believe, in Italy and Ireland, that Christ himself is not mystically, and in the way of commemoration, but really and actually sacrificed in the Eucharist? We had hoped that Roman Catholics in America were to be educated in the more enlightened interpretation of the Roman creed. We wish not, however, to disturb the editor of the Herald in the enjoyment of his creed, whatever it may be. We wish not to engage him in controversy; but merely ask of him the favor of an explanation.

That "the Protestant minister is no more a priest than his flock," is an inference from our language, which we do not allow. We hold the officiating minister to be not only superior to his flock as a presbyter, but superior to them also as a priest or sacrificer, being such in more ways, and in a more eminent sense, than they. On this point we plead the authority of the Council of Trent, that the oblation is made *ab ecclesia per sacerdotes*, by the Church, through the priests; by the assembled faithful through the authorized minister. And if the Herald will play on words, or strain this Scriptural declaration of the Synod of Trent to a levelling of all distinctions in the priesthood, then we may retort the question, "If the *Roman* minister be no more a priest than his flock, what mean the words of his ordination to the priesthood?"

In one word, then, we ask the Catholic Herald to say distinctly in what sense the "Tracts for the Times" teach a *real sacrifice*, which we have failed to support. If by "real sacrifice" he means that our blessed Lord is really sacrificed in the Eucharist, we deny that the Tracts have extended a shadow of countenance to this blasphemous conceit. If, however, by *real* he means an *extrinsic* sacrifice, regarding the Eucharist and the Christian ministry as the archetype of the sacrifice and priesthood of Melchizedeck, (but yet as a mystical and sacramental, and not real oblation of Christ,) we ask the proof of the Tracts having taken even this view, or of their having applied the word *real* to such an extrinsic sacrifice, either exclusively or by way of eminence. For, although this view of the Eucharist is open to the members of our Church, and has been warmly espoused by several of our eminent divines, and might not unreasonably be looked for in the Oxford theologians, yet we have not ourselves seen any avowal of it in their writings. What then does the Herald mean by the "real sacrifice" which the Tracts so boldly proclaim, and which the Churchman seems afraid to avow?

SCHISM RESISTED.—After the consecration of Bishop Kemp, in Maryland, the Rev. Mr. Dashiell, of Baltimore, addressed a letter to the Rev. Dr. Lyell, of this city, then a young cleygyman of the Church, desiring him to form one of a contemplated junto, of "evangelical" clergy, who were to devise measures for the revival of piety, and for the formation of an Evangelical Episcopal Church. This proposal drew from Mr. Lyell the following admirable answer, which, having been shown to us by the author, we have obtained permission to publish. The letter, a copy of which was also sent to the General Convention, then about to assemble, procured from Dr. (afterwards Bishop) Hobart, as it well deserved, the strongest commendation. May every disorganizer meet with a similar rebuff!

TO THE REV. GEORGE DASHIELL.

New York, May 14, 1808.

My Dear Sir,—The contents of your letter, which came to hand yesterday, do, I confess, somewhat embarrass, and not a little surprise me. I wish, I am persuaded no one more sincerely wishes than I do, the revival of pure and undefiled religion in the Church; that her clergy were more zealous and animated in their exertions to save both themselves and those to whom they minister. But then, to accomplish this desirable object, my dear Sir, I would not adopt measures, the propriety of which, to say the least of them, is certainly questionable.

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* Thus Boston in England is Latinized "Oppidum S. Butolphi," but Boston in *New* England, though named after the former, is given by Ainsworth "Bostonia;" and our own writers, though they have sometimes varied Ainsworth's simple form, yet have never (I believe) adopted the English one first cited.

We are permitted and encouraged, by every thing sacred to the order, good government, and unity of the Church—we are enjoined by the religion we profess and preach, to provoke one another to love, and to good works—to be fervent in spirit, serving the Lord—to labor mightily for the happiness and salvation of the souls committed to our charge. This is the duty of those who bear the sacred character of ambassadors of Christ, and who have nothing, or ought to have nothing so much at heart, as to succeed in persuading men to be reconciled to God.

In these things, I trust, I shall ever be found ready and desirous to unite with my brethren, and fellow-laborers in the kingdom and patience of Jesus. Yes, I will pledge myself to do all I can in the parish, and among the people of my care; and should I be instrumental, by zealous and indefatigable exertions, in bringing them to live more like Christians; to exhibit more of the mind which was also in Christ Jesus; to shine with a brighter lustre, and glow with a more ardent love for one another, and all mankind, than the people of neighboring parishes, so far from apprehending the entire extinction of vital Godliness in the Church, I shall, I confidently believe, contribute much to reanimate her languor, and rouse the spirit of lethargy and indolence into vigilance and activity. All this, my dear Sir, I conceive to be the indispensable duty of every clergyman, in his parish; and in doing this, he will render the Church a most acceptable service. At the same time that he strengthens the things that remain, that are ready to perish, he will keep the unity of the spirit in the bonds of peace; he will live in unity, as well as Godly love, with his brethren; he will, moreover, preserve inviolate his solemn engagements, and exercise the office of a priest according to the will of our Lord Jesus Christ; and, according to the canons of the Church, maintaining and setting forth, as much as lieth in him, quietness, peace, and love, among them who are committed to his charge.

Having promised these things, it may not be improper for me to state, that however pure the intentions of my brethren, who have advised the meeting alluded to in your letter, may be, and I must believe them to be entirely so, it strikes me as liable to some serious objections, one or two of which, by your leave, I will state.

Suffer me, then, with ingenuousness to observe, that the authority by which this meeting is called is not legitimate or proper. You state that several of your brethren, with whom you have consulted, have authorized, and requested you to call this meeting. But who gave any number of brethren authority to convoke a meeting of the description and nature of the one alluded to? Besides, is there not a meeting of the Clerical and Lay deputies of the Protestant Episcopal Church of the United States, to be held a few days previous to the one proposed, and at the very place too? Of this Convention, if I mistake not, you yourself are a member; if so, you have a constitutional right, a canonical opportunity, of doing whatever you may deem proper to be done; it will be laudable, it will be your bounden duty, to propose for the consideration of the brethren, whatever may have occurred to you as being well calculated to "revive the languor, and invigorate the spirit, of vital piety." The brethren will thank you, the Church will rejoice in your labors of love, to promote her "declining interest, her expiring zeal."

Make the attempt, Sir; do what you can; contend earnestly; but let me entreat you to consider that a man is not crowned, except he strive lawfully. In this way, rest assured, we shall do some good at least, if not the whole we wish; and, moreover, we shall (after all) have the satisfaction to reflect, that if we have not done all the good we wish, we have done no mischief. We shall show to all our brethren an example of diligence and love in the service of Christ, and convince all, of every denomination of Christians, that in order to be *evangelical*, it is not necessary to violate the canons, and order according to which we have most solemnly pledged our word to minister in holy things, and serve the altar.

The next objection, on my mind, to the proposed meeting, lies against the discriminating character of the clergy who are to compose it. I fear it is invidious, at least, that in some, perhaps many instances, it will have the same ungracious effects as if it were so.

Mistake me not, my dear Sir; I fear there are among us men, who are neither evangelical nor moral. It is a source of great regret and sorrow; but granting it, that there are such, what course, I beseech you, should we pursue towards them? Not, surely, denounce them; not cast them off forever! No; in the compassionate and tender spirit of the great High Priest of our profession, let us pity, let us pray for, let us kindly and tenderly admonish them; let us make them feel that we love them, and then, by precept and example, impress their minds with the awful responsibility in which, by their sacred profession, they are involved.

Who knows but in this way we might save a brother from the error of his way, and in saving a careless shepherd, be the happy means of saving his whole flock?

But, my friend, who will undertake to decide, to make the difficult discrimination between those who are, and those who are not evangelical? Not until the Judge Eternal assembles all nations before him to judgment, will it be, in all instances, possible for us, for the most sagacious on earth, to discern between the righteous and the wicked, between those who are evangelical and those who are not. And besides, you know, my dear sir, that noisy professions of religion, and a fervent, animated, say impressive manner of preaching, are not always united with meekness and modesty, humility and gentleness of mind. If, indeed, those we denominate evangelical for their earnest manner and animated tones in prayer and preaching, were always men of a meek and quiet spirit, men, who are lowly in their own eyes, and remarkable for their patience, their long suffering and goodness, then would I readily, wherever I discovered these, in clergy or laity, set it down for certain that such men were *evangelical*. But suffer me to remind you, of what you may frequently have observed, that such men are often as hasty and revengeful, as irritable and contentious, as envious and high-minded, as those who make no pretensions to evangelical attainments at all! The gentlemen mentioned in your letter may be, and I suppose are, all of them determined to know nothing among men but Jesus Christ and him crucified, and to glory alone in his cross: but then supposing this to be the case, as the meeting is intended to embrace all of this description, *all* the evangelical clergy of the United States, are we sure we have made no omission? And unless we are sure of this, let me intreat you to pause before you denounce one of the servants of the Lord Jesus, who though he may not answer precisely our views of what is evangelical, may nevertheless, in the view of him, who seeth not as man seeth, be a Nathaniel, an Israelite indeed, whose constant study it is, in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, to have his conversation in the world. Do you consider, my dear sir, that to say of a clergyman "he is not evangelical," is not only to say he is a bad man, but absolutely one of the worst, and most detestable of men, a traitor, a false, perfidious traitor?—Yes, a clergyman who is barely moral in his life and conversation, and preaching, is a man who denies the Son of God, and is ashamed of the Master he professes to serve! But you do not, I cannot bring myself to believe, that you do think this, of all our brethren in the United States, except those fixed on to attend the meeting under consideration. No, I trust with all your zeal for the Lord Jesus, you have more charity for your brethren than this would amount to. Let us, my dear sir, be cautious, let us be considerate, lest in endeavoring to build up, we destroy, and bring a greater reproach, than already lies on the Church to which we belong. I again repeat, I will most cordially co-operate with you and my brethren who may be like-minded, to do all in my power in my family and among my people to frame and fashion them according to the doctrine of Christ, and make them, as much as lieth in me, wholesome examples and patterns to the flock of Christ. Yes, I will, as a worker together with you, study to give no offence in any thing that the ministry be not blamed, but in all things endeavor to approve myself a minister of God in much patience, in afflictions, in distresses, in labors, in watchings, in fastings, by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left. This, trusting alone in the grace of God for strength and ability to perform the same, I can, I will promise, but is not in my power, even *were it expedient* for me to attend at the time and place fixed on by my brethren for their meeting. Intreating God to direct us in all our doings,—I am dear sir, yours, &c.

THOMAS LYELL.

BISHOP SEABURY ON THE EUCHARIST.

We think it inexpedient to insert the entire communication of "C. S. A.," nor are we sure that, after having seen our paper of the 14th instant, he would himself desire its insertion. As others, however, may have received the same impression with himself, from the language of Bishop Seabury quoted by the British Critic, and contained in a former number of our paper, we think it important to give the following extract:

"Your paper of November 30, contains some extracts from the sermons of Bishop Seabury, which the Bible, as I read it, compels me to call in question: and I trust it will be done with all the deference, that this author's position in our branch of the Church may demand. The following paragraph is one of those that seem most to deserve comment.

'That there was, however, *a great and real change* made in the bread and the cup by our Saviour's blessing and thanksgiving and prayer, cannot be doubted. Naturally they were only bread and wine, and not the body and blood of Christ. When He had blessed them, He declared them to be his body and blood. *They were, therefore, by his blessing and word, made to be what by nature they were not.*'

"By way of experiment, as to the ideas likely to be conveyed to ordinary readers by such language, I read this to an intelligent lady, and asked her what it seemed to teach. Her prompt reply was, *Transubstantiation;* and this I have no doubt would be the thought of any layman, if he were acquainted with the doctrine of the Romanists, and ignorant from whom this language came."

To rectify this misapprehension, it is only necessary to quote the paragraph which immediately precedes the words above cited in Bishop Seabury's sermon on the Eucharist.

"When Christ had blessed the bread and wine with thanksgiving and prayer, he declared them to be his *body* and *blood*, given for his Apostles and for many for the remission of sins. The Church of Rome, in her prayer for consecration, has given a future meaning to the Greek δεδωμενον, which *shall* be given.—But the participle of the preterite passive cannot express future time; nor can any mode of speech more strongly denote time present—which is *now* given. There is, therefore, no ground from Christ's words to infer any transubstantiation, or conversion of the bread and wine into his natural body and blood, by his pronouncing the words "This is my body, this is my blood," over them. His natural body and blood were then present—his body unbroken, his blood unshed, and absolutely distinct from the bread and wine; for in his natural hands he held the bread and the cup, even when he declared them to be his body and blood *then* given for the remission of sins. And if those words when pronounced by Christ did not change the bread and the cup into the natural body and blood of Christ, no such effect is to be expected from them when pronounced by a priest."

Then follow the words quoted by our correspondent, "That there was, however," &c.

In looking over this said sermon, we were struck by the category in which the author has placed those who represent the Eucharist *merely as a memorial.* Having mentioned the views of Romanists, Lutherans, and others, Bishop Seabury adds: "Lastly; some *who call themselves Christians*, do consider the bread and wine *merely as remembrances* to put us in mind of the death of Christ, and seem to require no qualifications in the recipients, but to remember at the instant that Christ died on the cross to attest the truth of the doctrines he taught; *nor do they appear to expect either grace or remission of sins from this holy sacrament.*"

SOCIALISM.—The Rev. George Pearson, Christian Advocate in the University of Cambridge, England, has addressed a letter to the editor of the Cambridge Chronicle in relation to the tenets of the Socialists in England, and the means which are used to disseminate them. Their opinions, practically Atheistic, are the same with those of the Infidels in this country. They maintain the irresponsibility of man for his actions, ridicule the Scriptures, and seek to throw contempt on the institution of matrimony. They form an organized society, (calling themselves "The Universal Community Society of Rational Religionists,") hold their Sunday meetings, raise money by a sort of weekly tax on the members, and have their affiliated societies and itinerant missionaries, through whom they disperse their Catechisms, the Bible of Reason, and other cheap publications, for the spread of their poisonous errors. All this, *mutatis mutandis*, applies to the Infidels of this country. There is another point of agreement: the Socialists are under the direction of Mr. Owen, of Lanark, after whose visit to this country the elements of Infidelity assumed a more definite shape and consistency than they had ever had before. The Socialists, also under the direction of the same master, have attempted to form a colony in England on their own principles of society. The same attempt was made here, and proved a failure; and it needs no spirit of prophecy to predict that every similar project, whether in Britain or America, will follow the bubble of New Harmony. After quarrelling with all the world, the colonists will quarrel among themselves, and disperse.

The following is an extract from Mr. Pearson's letter:

"The promoters of these opinions being anxious to gain a footing for their opinions in the agricultural districts, Wisbech was fixed upon by them for one of the scenes of their operations, this place having been prepared for their reception by the institution of schools on Socialist principles by a Mr. Hill of that place, the proprietor and editor of a newspaper called *The Star in the East*, a journal advocating extreme revolutionary opinions, and the doctrines of Socialism. At this place one of these infidel incendiaries, Mr. Fleming, the editor of the New Moral World, and secretary of the Society, is stated to have lectured, on Sunday afternoon, February 23d, 1839, in the Infant School, on "the present condition of society, and the means for its improvement;" and, on the same evening, in the theatre, to an overflowing house! At this meeting, it is stated that "the musicians performed some spirited airs in the orchestra at the commencement and the termination: and it was a most interesting sight to witness so many intelligent countenances listening with deep interest and animation to sentiments opposed to all the existing laws, institutions, and customs of society, and pointing to a happier state of things for all, not in the clouds or the unknown regions, but on this earth beneath our feet, instead of attending with gloomy faces the dens of superstition, to hear the black minions of the shrines terrify them with pictures of fire, sulphur, and tortures, except for a select few favored mortals, who are to have wings or white surplices, and either blow trumpets or sing psalms in the ethereal regions for ever and a day!" Such was the horrible profanation by which the Sabbath evening was desecrated!

Mr. Owen himself subsequently (March 16th) delivered a lecture on education at the same place before the Mental Improvement Society.

It is stated in the official organ of the society, that at Wishbech and Peterborough there are nearly 700 members subscribing each sixpence per week to the society.

It was, however, felt that the society could not make much progress in the dissemination of their principles, unless they had some property, on which they might settle some members of their communities; and after inspecting some estates in the neighborhood of Downham market, they at length fixed upon an estate belonging to the above-named Mr. Hill, in the parishes of Wretton, Wereham, and Stoke Ferry, in the county of Norfolk, which he consented to make over to the society for £11,500, conditionally that it should be devoted to the purposes of Socialism. The purchase, however, went off; but another estate was offered by another professor of the principles of Socialism, one Mr. William Hodson, of Upwell, Cambridgeshire, who offered to the society an estate of 200 acres, in Manea Fen, for this purpose; and advertisements were put forth for artizans and laborers of different kinds, professing Socialist principles, to be located in this settlement. The colony, however, does not appear in the first instance to have prospered. The society, for some reason which does not appear, quarrelled with Mr. Hodson; and the persons employed on the estate do not appear to have received any wages from December up to April. However, there are still persons settled on the colony—they appear now to be in a more prosperous condition, and to be plentifully supplied with money; and regular reports of its condition appear in one of the society's monthly periodicals."

EDUCATION AND MISSIONARY SOCIETY.

The badness of the weather last Sunday prevented the delivery of the sermon in behalf of the Young Men's Auxiliary Society. It may be expected next Sunday evening, according to the notice in another column. Our missions never needed aid more than at present, and there is no better channel through which aid can come than the Young Men's Society which has done so nobly for the cause. The sermon is to be preached by the Bishop; and we may reasonably look for a full attendance and a large collection.

The list of clergy in Swords' Almanac for 1840, contains 1010 names, being 34 more than in that for the present year. They are divided as follows:

Maine, 6; New Hampshire, 7; Massachusetts, 48; Rhode Island, 14; Vermont, 24; Connecticut, 83; New York, 181; Western New York, 87; New Jersey, 40; Pennsylvania, 99; Delaware, 10; Maryland, 77; Virginia, 84; North Carolina, 22; South Carolina, 46; Georgia, 8; Ohio, 54; Mississippi, 7; Kentucky, 19; Tennessee, 15; Alabama, 12; Michigan, 19; Florida, 4; Louisiana, 4; Indiana, 14; Missouri, 8; Wisconsin, 4; Illinois, 11; Iowa, 2; Arkansas, 1.

The Alumni of the General Theological Seminary, or those who, having prosecuted its full course, have publicly received its honors, are 167, or nearly one-sixth of the whole, divided as follows:

Maine, 2; Massachusetts, 4; Rhode Island, 3; Vermont, 3; Connecticut, 20; New York, 46; Western New York, 21; New Jersey, 12; Pennsylvania, 18; Maryland, 8; Virginia, 2; North Carolina, 3; South Carolina, 8; Ohio, 2; Mississippi, 1; Tennessee, 1; Alabama, 1; Michigan, 1; Florida, 1; Louisiana, 2; Indiana, 4; Missouri, 2; Illinois, 2.

MICHIGAN.—We have received the Journal of the proceedings of the annual Convention of this Diocese, held at Trinity Church, Marshall, in June last, and would have given it an earlier notice, had not the document been mislaid.

The number of clergy, exclusive of the Bishop, is sixteen. In this, as in all newly settled regions, the post of a clergyman is no sinecure; but Michigan has struggled against peculiar difficulties. The Bishop is rector of St. Paul's church, Detroit, and (without an assistant,) has officiated, when at home, three times, and during the winter four times, in each week, in addition to discharging the duties of the Episcopate.

St. Paul's Church, Jackson; Grace Church, Jonesville; and Trinity Church, Detroit, were received into union with the Convention.

MISSIONARY APPOINTMENT
For the Diocese of Western New York.

Monroe County.—Scottsville and Penfield, Rev. Nathaniel F. Bruce, M. D.

Extract from the minutes.

THOMAS C. BUTLER, Sec.

ERRATUM.—In the article by "Philo," in the last Churchman, introducing a sermon by the late Bishop Benjamin Moore, for "Dr. Read, of Baltimore," read Dr. *Bend*, of Baltimore.

CIRCULAR.
To the Ministers and Vestries of the Protestant Episcopal Church in the United States.

The Board of Trustees of the General Theological Seminary, at their stated meeting in 1839, were most happy in being able to acknowledge the prompt and liberal answer given by many of your number to their appeal in 1838.

In recording the fact that the annual deficiency of income has been for the last year fully supplied, the Trustees are not more gratified at the improved condition of their finances, than at the indication thus afforded of the rising up of a spirit among us, which, it is hoped, will speedily sweep off the reproach that has been long fastening itself upon our communion. Alarming was the prospect when the last circular was addressed to you. For twelve years the pecuniary strength of the Seminary had been wasting away. The capital in that time had sunk from $75,000 to $27,898, and its extinction seemed not only inevitable, but just at hand. And yet to this Institution, "*The Protestant Episcopal Church in the United States*" had, by her constituted authorities—by her clergy and her laity, duly represented, *solemnly pledged her patronage!* Was the Church about to forfeit her pledge? Did her sons look with indifference upon the distress and the peril of this nursery of her ministers,—the chosen guardian of her truth and order? Was the union of religion and sound learning, our ancient hereditary honor, to be rudely broken by the hands of *Churchmen?* The Trustees thank God that they have been relieved, for a time at least, from the necessity of returning a most humiliating answer to questions like these; and they confide in you for the future. The deficiency of income in the year 1839–40, will be $3,822.* For the supply of this deficiency the Trustees very respectfully look to you. They trust that every parish will favor them with a contribution according to its ability. From what has been faithfully done by some constant friends of the Seminary, they have long known what you are generally *able* to do—they are now happy in the belief that you are generally *willing*.

By order of the Board.

EDWARD Y. HIGBEE, *Secretary*,
324 Greenwich-street, New-York.

Contributions will be received by the Treasurer, WILLIAM H. HARISON, Esq., No. 4 New-street, New-York.

"*Resolved*, That an appeal be made to the Ministers and Vestries of the Churches to have annual collections for the current expenses of the Seminary for the next five years, and with a view to this, the Secretary of the Board shall address a circular to each Clergyman, urging such request, stating the grounds thereof, and soliciting an immediate answer to the question—Whether such collection or contribution will be made? And that he also, annually, in the month of September, send a similar application to said Ministers and Vestries."

Extract from the Journal of 1837.

"*Resolved*, That this Board feel highly gratified at the ready and satisfactory answers which have been rendered by many Congregations and individuals to the calls made upon them for aid to supply the annual deficiency in the income of the Seminary."

"*Resolved*, That the Secretary be again directed to issue a circular to the clergy of the Church, soliciting them to continue their collections during the ensuing year, and stating the great importance of them to the well-being of the Seminary."

Extract from the Journal of 1839.

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* This statement includes $1163 appropriated subsequently to the Report of the Finance Committee, (p. 226 of the printed Journal.)

PROSPECTUS.—It is proposed to publish by subscription a series of volumes, entitled THE RELIGION OF THE HEART AND LIFE; Compiled from the works of the best writers on *Experimental and Practical Piety.* With an introductory chapter prefixed to each volume. By the RT. REV. T. C. BROWNELL, D. D. LL. D., Bishop of the Diocese of Connecticut.

Vol. I. *Exhortations to Repentance.*
" II. *The Religious Enquirer Answered.*
" III. *The Youthful Christian's Guide.*
" IV. *The Maturer Christian's Walk and Conversation.*
" V. *Consolations for the Afflicted.*

Among the current publications of the Episcopal Church, we find many excellent treatises on doctrinal subjects and on devotional piety, but we have few works designed for the express purpose of fostering *Experimental and Practical Religion.* The circumstances under which the Church in this country originated, and has become extended, have probably contributed mainly to this result. Springing up in the midst of other Christian denominations, differing from her in their doctrines, and modes of worship, she has found it the more necessary that her own views of the Christian system should be distinctly set forth, and her forms of devotion illustrated and defended. Perhaps, too, the great stress which has been laid upon "*religious experience*," among some of these denominations, and the extravagances to which their views have been carried, may have sometimes created, among more sober-minded Christians, an unreasonable prejudice against what they had seen so much abused. If such feelings have ever prevailed among Episcopalians, the time has now passed. The time has arrived, too, when they are less impelled to defend the outworks of their faith and worship, and are, consequently, the more called upon to foster the influence of that faith and worship in their hearts, and to evince it in their lives.

Man is a complex being; with an intellect to be enlightened, and affections to be nurtured and improved. It is not enough, therefore, that his mind should embrace sound doctrinal views of Christianity; the heart must be affected by those doctrines, and renewed by their influence, and the effects of this renovation must be made manifest in a pure and holy life.

It is to aid in the cultivation of religious affections, and to enforce the practical application of doctrinal truth, and pious feelings, that the present work is designed. A rigorous self-examination will be inculcated; and the pure word of God will be held up as the standard, by which the emotions of the heart, and the actions of the life are to be tested.

Every churchman who has had occasion to purchase books on experimental and practical religion—whether for his own edification, for distribution, or for Parish or Sunday School Libraries, has been obliged to encounter unexpected difficulties. He has found small works of this character exceedingly rare, among the authors of his own communion; though much valuable matter of the kind may be found interspersed through their more voluminous writings. Among the other Christian denominations, such small works are more abundant, and many of them possess high excellencies. But they are almost always tinctured with the peculiarities of the several denominations, and seldom can an Episcopalian select a volume of this description, but he will find in it many sentiments to which he would reluctantly give currency.

The proposed volumes will be selected, as fas as practicable, from the writings of Episcopalians; and where the works of other denominations are resorted to—as they frequently will be—every thing will be omitted which is not in harmony with the standards of the Protestant Episcopal Church. Each volume will contain an appropriate introductory chapter by the compiler.

By a reference to the titles of the several volumes, it will be perceived that they embrace a wide range of subjects. It is trusted that they will occupy a useful place in the *Family Library*, and that the judicious pastor will find in their contents something suited to the spiritual condition of all the various classes which compose his congregation. By commending the volumes to the people of his charge, according to their proper adaptations, they may serve as a useful auxiliary to his ministrations; and if the Holy Spirit shall attend them with his salutary influences, they will not fail to promote the advancement of pure religion, *in the heart and in the life.*

CONDITIONS.

The work will be printed on fine paper, with a handsome type; and each volume will contain not less than 250 pages, 18mo.—bound in cloth, and lettered.

The price to subscribers will be 50 cents per volume for the whole series, 63 cents each for single volumes.

Those who procure 10 subscribers for the series, or an equivalent in single volumes, and become responsible for the payment, will receive a full set for their services.

The work will be published by H. HUNTINGTON, Jr., at No. 24 Asylum st., Hartford—to whom it is desired that the subscription papers may be returned by the 20th of January.

HARTFORD, DEC. 3d, 1839.

INTELLIGENCE.

JUBILEE COLLEGE.

We learn from the Peoria Register that the venerable and indefatigable Bishop Chase, left his residence on the 23d ult., on a tour to the South and East. His object being "to solicit the means of completing the literary and theological institution,—Jubliee College,—to which, since his removal to Illinois, all his energies have been directed. He purposes visiting St. Louis, New Orleans, Savannah, Charleston, Raleigh, Richmond, Baltimore—in short, all the principal cities and towns on the seaboard. It is the *last effort* of the kind he will ever make. If successful, his will be the rich reward of ending a long and useful life in the bosom of an institution that no other man could have brought into being. If he fails, the cause of Episcopacy will be retarded for several years, but his own setting sun will be no less glorious."

THE PRAYER BOOK.

We are indebted to the politeness of our friend the Rev. Joseph Bosworth, LL. D., F. R. S., &c., and British Chaplain at Rotterdam, for a beautiful copy of the Book of Common Prayer, in English and Dutch, printed in parallel columns. The *English Liturgy* was first translated into Dutch in the reign of Queen Elizabeth, and since that time various Editions of it, have been published. The last version, before the present, was made, we believe, in 1711. The language of that having become antiquated, the most eminent Dutch scholars among the Clergy and Laity of Rotterdam, under the supervision of the Rev. Dr. Bosworth, made a new version of the Liturgy, in 1838. The copy before us is of this last version, and contains in addition to what is generally published in the *English* Book of Common Prayer, the "Ordinal;" or *The form and manner of making, Ordaining, and Consecrating Bishops, Priests, and Deacons.* It is always gratifying to hear of the prevalence of sound principles, and there is, perhaps, no human composition better calculated to extend and perpetuate such principles, than the Liturgy of our Church. Consequently, every Churchman must rejoice to hear that its use is becoming more extensive, as we may, with the blessing of God, count those Churches safe from error, where it is constantly used. Hor far it is used in Holland we have no means of ascertaining; but we rest assured, that its very existence, as a common book, in any language, would of itself be useful to the cause of Orthodoxy.—*Chronicle of the Church.*

SUNDAY SCHOOLS IN IRELAND.

The friends and supporters of these schools are exerting all their power and influence to raise subscriptions throughout England towards their maintenance. With this laudable view they purpose holding meetings immediately at Bath, and to have charity sermons preached. According to the last report of the society, which has been just circulated, the total number of schools amount to 3006, which contain 226,650 scholars, having 21,828 teachers. Of the total number of boys 139,102 read the Bible and Testament; 45,944 are adults, above the age of 15, and not one-half are receiving education at the daily schools. The number of schools founded during the past year considerably exceeded that of the preceding years. The increase of the distribution of Bibles during the same period reached 1423 copies, and that of Testaments averaged an equal number.

CALENDAR.

DECEMBER.

28. The Holy Innocents.
29. First Sunday after Christmas.

JANUARY.

1. The Circumcision of our Lord Jesus Christ.
5. Second Sunday after Christmas.
6. The Epiphany, or the Manifestation of Christ to the Gentiles
12. First Sunday after Epiphany.
19. Second Sunday after Epiphany.
25. The Conversion of St. Paul.
26. Third Sunday after Epiphany.

DIOCESAN RECORD.

Bishop Onderdonk's appointments for the Annual Confirmations in New York and Brooklyn.

First Sunday after Christmas, December 29, St Philip's (colored) Church.

First Sunday after Epiphany, January 12, St. Luke's Church.

Third Sunday after Epiphany, January 26, St. Thomas' Church.

Fifth Sunday after Epiphany, February 9, All Saints' Church.

Sexagesima Sunday, February 23, Christ Church, *Brooklyn.*

First Sunday in Lent, March 8, Church of the Ascension, *New York.*

Third Sunday in Lent, March 22, St. Clement's Church.

Fourth Sunday in Lent, March 29, St. Peter's Church.

Fifth Sunday in Lent, April 5, Mission Church of the Holy Evangelists.

Sunday next before Easter, April 12, Mission Church of the Epiphany.

First Sunday after Easter, April 26, St. Peter's (colored) Church, *Brooklyn.*

NOTICES.

☞ The LADIES' SEWING SOCIETY attached to the Church of the Annunciation, intend holding a FAIR for the sale of a variety of Useful and Fancy Articles, at the Lyceum building, in Broadway, second door south of Prince-street. The Fair will commence on Friday Evening, 27th inst., at 7 o'clock, and will continue during the following Day and Evening.

YOUNG MEN'S (AUXILIARY) EDUCATION AND MISSIONARY SOCIETY.

☞ On Sunday Evening next, the 29th inst., in Christ Church, a Sermon will be preached by the Right Rev. Bishop Onderdonk, before the Young Men's Education and Missionary Society, and a collection made in aid of the funds of the Society. Services to commence at half past 7 o'clock.

Episcopalians, generally are respectfully invited to attend. Dec. 28.

ACKNOWLEDGMENTS.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums:—viz.

From St Ann's Church, Port Jackson, Montgomery County, Rev John Thuill, Missionary, by the hands of Rt Rev Bishop Onderdonk, for Education Fund $5 and Missionary Fund $5. From Immanuel Church, Little Falls, Herkimer County, Rev W S Bartlett, for Education Fund $6, and for Missionary Fund, $12 50. From Immanuel Church, Otego, Rev A Hull, collection for Missionary Fund, $5. Total amount, $33 50.

C. N. S. ROWLAND, Treasurer, 55 Water st,
Dec. 24, 1839.

CITY MISSION.

The subscriber desires, with much gratitude, to acknowledge the following donations for the benefit of the poor:

From a friend to the City Mission, $20; in reply to my appeal, by post, $20; a friend on Staten Island, $5; per 28 Ann street, from an Episcopalian, $50.

ALEXANDER FRASER, 245 Bowery.
December 24, 1839.

☞ Any donations of money or clothing for the poor will be thankfully received by J. R. M'Gown, 142 Fulton street; the Agent, 28 Ann street; and at the residence of the Missionary, 245 Bowery. A. F.

NEW YORK BIBLE AND PRAYER-BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From St George's Church, Schenectady, Rev W H Walter, Rector, $7 Annual Subscribers, $48, Total amount, $55

THOMAS BROWNING, Treasurer,
Bank of America.

Or at the Depository, 28 Ann street, by
THOMAS C BUTLER, agent.

At the Depository can be had reports of the Diocesan Societies for the past year. Folio Prayer Books for the desk, octavo, 12mo, 18mo, and 24mo, in great variety of binding, Bibles, Testaments, & Psalms & Hymns,

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Thomas Otis. Esq, a donation, $10. Annual Subscribers, $9 Total amount, $19.

THOMAS BROWNING, Treasurer,
Or at the Depository, 28 Ann street, by
THOMAS C. BUTLER, agent.

Just Published,

THE CHURCHMANS' ALMANAC FOR 1840.

Orders te be addressed to
JOHN R M'GOWN, 142 Fulton-street,

The Almanac may also be obtained from the following persons, viz: Charles Stimpson, jun Boston—Z Clark, Troy, N Y—W C Little, Albany, N Y—H Hooker, Philadelphia,—D Brunner, Baltimore,—Jos Gill, Richmond, Va. Dec. 24

GENERAL PROTESTANT EPISCOPAL

SUNDAY SCHOOL UNION.

A VARIETY of Books, suitable for Christmas and New Year's Presents, will be found at the *Depository, No. 28 Ann street*, among which are the following *New Books:*

THE HOLY CHILD JESUS, *An Example of Obedience to Parents.* 24 pages, 18mo. in fancy covers, with a beautiful frontispiece.

THE INFANT BROTHER, 156 pages, 18mo. with an elegantly engraved frontispiece, handsomely bound in muslin.

BLOSSOMS OF CHILDHOOD, by a Mother, 155 pages, 18mo. with an elegant frontispiece, and other engravings—neatly bound in muslin.

JUST RECEIVED,

KEBLE'S CHRISTIAN YEAR, English 18mo. and 32mo. editions.

MEMOIR OF THE LIFE OF BISHOP WHITE, by Bird Wilson, D. D., Professor in the General Theological Seminary, with a Portrait, a Fac Simile of Bishop White's handwriting—the Record of Bishops consecrated by him, and an engraving of his study.

SELECT FAMILY AND PARISH SERMONS, by Bishop McIlvaine, 2 volumes, octavo.

THE YOUNG LADY'S COMPANION—a series of Letters by Miss Margaret Coxe.

THE RELIGIOUS SOUVENIR FOR 1840, Edited by Mrs. Sigourney.

December 18, 1839.

SELECT ACADEMY FOR YOUNG LADIES—in the basement story of St. Clement's Church, Amity street, New York.

The Rev. James Sunderland and lady would respectfully inform the citizens of New York, that instruction will be given, at the above institution, in all the branches of study usually comprised in an English education, together with the Latin, Greek, and French languages, including Music and Drawing. And, having taught successfully for some time in other cities, the Principal flatters himself that he can, by assiduity and attention, secure the confidence of all who may intrust to his care the education of their daughters.

The terms of tuition, payable quarterly, in advance, are eight dollars for all the branches of a finished English education, and the usual extra charges for the other branches of study. No scholars will be received for a less time than one quarter; nor will any deduction be made for absence, except in cases of protracted sickness. Application for admission may be made to the Rev. James Sunderland or lady, at the above institution, or at their residence, No. 46 Barrow street.

REFERENCES.

The Right Rev. Benjamin T. Onderdonk, D. D.; The Right Rev. Levi S. Ives, D. D., L. L. D.; The Rev. Lewis P. Bayard. D. D. Also, the patrons of the Academy.

OFFICERS OF INSTRUCTION.

The Rev. James Sunderland, *Principal;* and Mrs. R. M. Sunderland, *Assistant.*

Dec. 18, 1839.

BOARDING SCHOOL FOR YOUNG GENTLEMEN, in Salzderhelden, near Goettingen, (Germany.)—This institution, which is intended for the education of American, English, and German young gentlemen, has for eleven years been in successful operation, and is under the management of Mr. C. C. Trott, who, after having received a classical education, served as an officer in the British Army in Spain; and then completed his studies in the Universities of Goettingen and Berlin. The course of instruction embraces all those branches which are calculated to prepare a young man for the study of any profession, or any practical career.—The German, French, Italian, and the ancient Languages, Mathematics, Geography, Universal History, Natural History, Surveying, Drawing, and Painting, Music, Dancing, Fencing, and Gymnastics. (The neighborhood of Salzderhelden is remarkable for its beauty of scenery, and salubrity of climate.)

The terms for Boarding and Instruction, including Washing, Fuel, Light, and servant's attendance, (exclusive of Italian, Music, Fencing and Dancing, and for which, if desired, an extra charge will be made,) are, for pupils of the age from 8 to 11 years, $250, and for older ones, $300 per annum, payable half yearly in advance. And Mr. Trott has permission to refer to the following gentlemen, of whom the last five named, have been personally acquainted for several years with Mr. Trott and his institution, either of whom will furnish any further particulars;

Dr. Charles Beck, Professor, Cambridge, Mass.
Cornelius Oakley, Esq., New York.
Col. S. D. Walker, Baltimore, Md.
Alex. Walker, Esq., do
Lieut. Spencer Percival, Coldstream Guards, Quebec, L. C.
Charles D. Brush, Esq., Cincinnati, Ohio.
Dr. Theodore Telkampf, do
Dr. Louis Telkampf, Professor in Union College, Schenectady, N. Y.

New York, December 21st, 1839. 3m

A YOUNG LADY, a communicant in the Protestant Episcopal Church, wishes to obtain a situation as governess: the preparatory department of a Female Seminary would be preferred, but a desirable residence in a private family would not be objected to. Address L. D., Burlington, N. J., care of the Right Rev. Bishop Doane, to whom the advertiser has permission to refer.

Dec. 21st, 1839. 4t

NOTICE.

LOUIS SHERMAN has made an assignment of all his property to the subscribers, in trust for the benefit of his creditors. All persons having claims against him will please present the same; and those indebted make immediate payment to either.

WESSELL S. SMITH,
14 Pine-street,
SIMON R. MC'GOWN,
142 Fulton-street, } Assignees.

Nov. 30.

ST. PAUL'S COLLEGE.

A GENTLEMAN, having had experience as an Instructer in the elements of English education, may find a desirable situation in the Grammar School of the above named Institution. He must pe a single man, and able to produce the most satisfactory recommendations both in point of character, and qualifications as a teacher.

Letters, post paid, to be addressed to the Rector of St. Paul's College, College Point, N. Y. Nov. 16, which, to say the least of them, is certainly questionable.

We are permitted and encouraged, by every thing sacred to the order, good government, and unity of the Church—we are enjoined by the religion we profess and preach, to provoke one another to love, and to good works—to be fervent in spirit, serving the Lord—to labor mightily for the happiness and salvation of the souls committed to our charge. This is the duty of those who bear the sacred character of ambassadors of Christ, and who have nothing, or ought to have nothing so much at heart, as to succeed in persuading men to be reconciled to God.

In these things, I trust, I shall ever be found ready and desirous to unite with my brethren, and fellow-laborers in the kingdom and patience of Jesus. Yes, I will pledge myself to do all I can in the parish, and among the people of my care; and should I be instrumental, by zealous and indefatigable exertions, in bringing them to live more like Christians; to exhibit more of the mind which was also in Christ Jesus; to shine with a brighter lustre, and glow with a more ardent love for one another, and all mankind, than the people of neighboring parishes, so far from apprehending the entire extinction of vital Godliness in the Church, I shall, I confidently believe, contribute much to reanimate her languor, and rouse the spirit of lethargy and indolence into vigilance and activity. All this, my dear Sir, I conceive to be the indispensable duty of every clergyman, in his parish; and in doing this, he will render the Church a most acceptable service. At the same time that he strengthens the things that remain, that are ready to perish, he will keep the unity of the spirit in the bonds of peace; he will live in unity, as well as Godly love, with his brethren; he will, moreover, preserve inviolate his solemn engagements, and exercise the office of a priest according to the will of our Lord Jesus Christ; and, according to the canons of the Church, maintaining and setting forth, as much as lieth in him, quietness, peace, and love, among them who are committed to his charge.

Having promised these things, it may not be improper for me to state, that however pure the intentions of my brethren, who have advised the meeting alluded to in your letter, may be, and I must believe them to be entirely so, it strikes me as liable to some serious objections, one or two of which, by your leave, I will state.

Suffer me, then, with ingenuousness to observe, that the authority by which this meeting is called is not legitimate or proper. You state that several of your brethren, with whom you have consulted, have authorized, and requested you to call this meeting. But who gave any number of brethren authority to convoke a meeting of the description and nature of the one alluded to? Besides, is there not a meeting of the Clerical and Lay deputies of the Protestant Episcopal Church of the United States, to be held a few days previous to the one proposed, and at the very place too? Of this Convention, if I mistake not, you yourself are a member; if so, you have a constitutional right, a canonical opportunity, of doing whatever you may deem proper to be done; it will be laudable, it will be your bounden duty, to propose for the consideration of the brethren, whatever may have occurred to you as being well calculated to "revive the languor, and invigorate the spirit, of vital piety." The brethren will thank you, the Church will rejoice in your labors of love, to promote her "declining interest, her expiring zeal."

Make the attempt, Sir; do what you can; contend earnestly; but let me entreat you to consider that a man is not crowned, except he strive lawfully. In this way, rest assured, we shall do some good at least, if not the whole we wish; and, moreover, we shall (after all) have the satisfaction to reflect, that if we have not done all the good we wish, we have done no mischief. We shall show to all our brethren an example of diligence and love in the service of Christ, and convince all, of every denomination of Christians, that in order to be *evangelical*, it is not necessary to violate the canons, and order according to which we have most solemnly pledged our word to minister in holy things, and serve the altar.

The next objection, on my mind, to the proposed meeting, lies against the discriminating character of the clergy who are to compose it. I fear it is invidious, at least, that in some, perhaps many instances, it will have the same ungracious effects as if it were so.

Mistake me not, my dear Sir; I fear there are among us men, who are neither evangelical nor moral. It is a source of great regret and sorrow; but granting it, that there are such, what course, I beseech you, should we pursue towards them? Not, surely, denounce them; not cast them off forever! No; in the compassionate and tender spirit of the great High Priest of our profession, let us pity, let us pray for, let us kindly and tenderly admonish them; let us make them feel that we love them, and then, by precept and example, impress their minds with the awful responsibility in which, by their sacred profession, they are involved.

Who knows but in this way we might save a brother from the error of his way, and in saving a careless shepherd, be the happy means of saving his whole flock?

But, my friend, who will undertake to decide, to make the difficult discrimination between those who are, and those who are not evangelical? Not until the Judge Eternal assembles all nations before him to judgment, will it be, in all instances, possible for us, for the most sagacious on earth, to discern between the righteous and the wicked, between those who are evangelical and those who are not. And besides, you know, my dear sir, that noisy professions of religion, and a fervent, animated, say impressive manner of preaching, are not always united with meekness and modesty, humility and gentleness of mind. If, indeed, those we denominate evangelical for their earnest manner and animated tones in prayer and preaching, were always men of a meek and quiet spirit, men, who are lowly in their own eyes, and remarkable for their patience, their long suffering and goodness, then would I readily, wherever I discovered these, in clergy or laity, set it down for certain that such men were *evangelical*. But suffer me to remind you, of what you may frequently have observed, that such men are often as hasty and revengeful, as irritable and contentious, as envious and high-minded, as those who make no pretensions to evangelical attainments at all! The gentlemen mentioned in your letter may be, and I suppose are, all of them determined to know nothing among men but Jesus Christ and him crucified, and to glory alone in his cross: but then supposing this to be the case, as the meeting is intended to embrace all of this description, *all* the evangelical clergy of the United States, are we sure we have made no omission? And unless we are sure of this, let me intreat you to pause before you denounce one of the servants of the Lord Jesus, who though he may not answer precisely our views of what is evangelical, may nevertheless, in the view of him, who seeth not as man seeth, be a Nathaniel, an Israelite indeed, whose constant study it is, in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, to have his conversation in the world. Do you consider, my dear sir, that to say of a clergyman "he is not evangelical," is not only to say he is a bad man, but absolutely one of the worst, and most detestable of men, a traitor, a false, perfidious traitor?—Yes, a clergyman who is barely moral in his life and conversation, and preaching, is a man who denies the Son of God, and is ashamed of the Master he professes to serve! But you do not, I cannot bring myself to believe, that you do think this, of all our brethren in the United States, except those fixed on to attend the meeting under consideration. No, I trust with all your zeal for the Lord Jesus, you have more charity for your brethren than this would amount to. Let us, my dear sir, be cautious, let us be considerate, lest in endeavoring to build up, we destroy, and bring a greater reproach, than already lies on the Church to which we belong. I again repeat, I will most cordially co-operate with you and my brethren who may be like-minded, to do all in my power in my family and among my people to frame and fashion them according to the doctrine of Christ, and make them, as much as lieth in me, wholesome examples and patterns to the flock of Christ. Yes, I will, as a worker together with you, study to give no offence in any thing that the ministry be not blamed, but in all things endeavor to approve myself a minister of God in much patience, in afflictions, in distresses, in labors, in watchings, in fastings, by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left. This, trusting alone in the grace of God for strength and ability to perform the same, I can, I will promise, but is not in my power, even *were it expedient* for me to attend at the time and place fixed on by my brethren for their meeting. Intreating God to direct us in all our doings,—I am dear sir, yours, &c.

THOMAS LYELL.

BISHOP SEABURY ON THE EUCHARIST.

We think it inexpedient to insert the entire communication of "C. S. A.," nor are we sure that, after having seen our paper of the 14th instant, he would himself desire its insertion. As others, however, may have received the same impression with himself, from the language of Bishop Seabury quoted by the British Critic, and contained in a former number of our paper, we think it important to give the following extract:

"Your paper of November 30, contains some extracts from the sermons of Bishop Seabury, which the Bible, as I read it, compels me to call in question: and I trust it will be done with all the deference, that this author's position in our branch of the Church may demand. The following paragraph is one of those that seem most to deserve comment.

'That there was, however, *a great and real change* made in the bread and the cup by our Saviour's blessing and thanksgiving and prayer, cannot be doubted. Naturally they were only bread and wine, and not the body and blood of Christ. When He had blessed them, He declared them to be his body and blood. *They were, therefore, by his blessing and word, made to be what by nature they were not.*'

"By way of experiment, as to the ideas likely to be conveyed to ordinary readers by such language, I read this to an intelligent lady, and asked her what it seemed to teach. Her prompt reply was, *Transubstantiation*; and this I have no doubt would be the thought of any layman, if he were acquainted with the doctrine of the Romanists, and ignorant from whom this language came."

To rectify this misapprehension, it is only necessary to quote the paragraph which immediately precedes the words above cited in Bishop Seabury's sermon on the Eucharist.

"When Christ had blessed the bread and wine with thanksgiving and prayer, he declared them to be his *body* and *blood*, given for his Apostles and for many for the remission of sins. The Church of Rome, in her prayer for consecration, has given a future meaning to the Greek δεδωμενον, which *shall* be given.—But the participle of the preterite passive cannot express future time; nor can any mode of speech more strongly denote time present—which is *now* given. There is, therefore, no ground from Christ's words to infer any transubstantiation, or conversion of the bread and wine into his natural body and blood, by his pronouncing the words "This is my body, this is my blood," over them. His natural body and blood were then present—his body unbroken, his blood unshed, and absolutely distinct from the bread and wine; for in his natural hands he held the bread and the cup, even when he declared them to be his body and blood *then* given for the remission of sins. And if those words when pronounced by Christ did not change the bread and the cup into the natural body and blood of Christ, no such effect is to be expected from them when pronounced by a priest."

Then follow the words quoted by our correspondent, "That there was, however," &c.

In looking over this said sermon, we were struck by the category in which the author has placed those who represent the Eucharist *merely as a memorial*. Having mentioned the views of Romanists, Lutherans, and others, Bishop Seabury adds: "Lastly; some *who call themselves Christians*, do consider the bread and wine *merely as remembrances* to put us in mind of the death of Christ, and seem to require no qualifications in the recipients, but to remember at the instant that Christ died on the cross to attest the truth of the doctrines he taught; *nor do they appear to expect either grace or remission of sins from this holy sacrament.*"

SOCIALISM.—The Rev. George Pearson, Christian Advocate in the University of Cambridge, England, has addressed a letter to the editor of the Cambridge Chronicle in relation to the tenets of the Socialists in England, and the means which are used to disseminate them. Their opinions, practically Atheistic, are the same with those of the Infidels in this country. They maintain the irresponsibility of man for his actions, ridicule the Scriptures, and seek to throw contempt on the institution of matrimony. They form an organized society, (calling themselves "The Universal Community Society of Rational Religionists,") hold their Sunday meetings, raise money by a sort of weekly tax on the members, and have their affiliated societies and itinerant missionaries, through whom they disperse their Catechisms, the Bible of Reason, and other cheap publications, for the spread of their poisonous errors. All this, *mutatis mutandis*, applies to the Infidels of this country. There is another point of agreement: the Socialists are under the direction of Mr. Owen, of Lanark, after whose visit to this country the elements of Infidelity assumed a more definite shape and consistency than they had ever had before. The Socialists, also under the direction of the same master, have attempted to form a colony in England on their own principles of society. The same attempt was made here, and proved a failure; and it needs no spirit of prophecy to predict that every similar project, whether in Britain or America, will follow the bubble of New Harmony. After quarrelling with all the world, the colonists will quarrel among themselves, and disperse.

The following is an extract from Mr. Pearson's letter:

"The promoters of these opinions being anxious to gain a footing for their opinions in the agricultural districts, Wisbech was fixed upon by them for one of the scenes of their operations, this place having been prepared for their reception by the institution of schools on Socialist principles by a Mr. Hill of that place, the proprietor and editor of a newspaper called *The Star in the East*, a journal advocating extreme revolutionary opinions, and the doctrines of Socialism. At this place one of these infidel incendiaries, Mr. Fleming, the editor of the New Moral World, and secretary of the Society, is stated to have lectured, on Sunday afternoon, February 23d, 1839, in the Infant School, on "the present condition of society, and the means for its improvement;" and, on the same evening, in the theatre, to an overflowing house! At this meeting, it is stated that "the musicians performed some spirited airs in the orchestra at the commencement and the termination: and it was a most interesting sight to witness so many intelligent countenances listening with deep interest and animation to sentiments opposed to all the existing laws, institutions, and customs of society, and pointing to a happier state of things for all, not in the clouds or the unknown regions, but on this earth beneath our feet, instead of attending with gloomy faces the dens of superstition, to hear the black minions of the shrines terrify them with pictures of fire, sulphur, and tortures, except for a select few favored mortals, who are to have wings or white surplices, and either blow trumpets or sing psalms in the ethereal regions for ever and a day!" Such was the horrible profanation by which the Sabbath evening was desecrated!

Mr. Owen himself subsequently (March 16th) delivered a lecture on education at the same place before the Mental Improvement Society.

It is stated in the official organ of the society, that at Wishbech and Peterborough there are nearly 700 members subscribing each sixpence per week to the society.

It was, however, felt that the society could not make much progress in the dissemination of their principles, unless they had some property, on which they might settle some members of their communities; and after inspecting some estates in the neighborhood of Downham market, they at length fixed upon an estate belonging to the above-named Mr. Hill, in the parishes of Wretton, Wereham, and Stoke Ferry, in the county of Norfolk, which he consented to make over to the society for £11,500, conditionally that it should be devoted to the purposes of Socialism. The purchase, however, went off; but another estate was offered by another professor of the principles of Socialism, one Mr. William Hodson, of Upwell, Cambridgeshire, who offered to the society an estate of 200 acres, in Manea Fen, for this purpose; and advertisements were put forth for artizans and laborers of different kinds, professing Socialist principles, to be located in this settlement. The colony, however, does not appear in the first instance to have prospered. The society, for some reason which does not appear, quarrelled with Mr. Hodson; and the persons employed on the estate do not appear to have received any wages from December up to April. However, there are still persons settled on the colony—they appear now to be in a more prosperous condition, and to be plentifully supplied with money; and regular reports of its condition appear in one of the society's monthly periodicals."

EDUCATION AND MISSIONARY SOCIETY.

The badness of the weather last Sunday prevented the delivery of the sermon in behalf of the Young Men's Auxiliary Society. It may be expected next Sunday evening, according to the notice in another column. Our missions never needed aid more than at present, and there is no better channel through which aid can come than the Young Men's Society which has done so nobly for the cause. The sermon is to be preached by the Bishop; and we may reasonably look for a full attendance and a large collection.

The list of clergy in Swords' Almanac for 1840, contains 1010 names, being 34 more than in that for the present year. They are divided as follows:

Maine, 6; New Hampshire, 7; Massachusetts, 48; Rhode Island, 14; Vermont, 24; Connecticut, 83; New York, 181; Western New York, 87; New Jersey, 40; Pennsylvania, 99; Delaware, 10; Maryland, 77; Virginia, 84; North Carolina, 22; South Carolina, 46; Georgia, 8; Ohio, 54; Mississippi, 7; Kentucky, 19; Tennessee, 15; Alabama, 12; Michigan, 19; Florida, 4; Louisiana, 4; Indiana, 14; Missouri, 8; Wisconsin, 4; Illinois, 11; Iowa, 2; Arkansas, 1.

The Alumni of the General Theological Seminary, or those who, having prosecuted its full course, have publicly received its honors, are 167, or nearly one-sixth of the whole, divided as follows:

Maine, 2; Massachusetts, 4; Rhode Island, 3; Vermont, 3; Connecticut, 20; New York, 46; Western New York, 21; New Jersey, 12; Pennsylvania, 18; Maryland, 8; Virginia, 2; North Carolina, 3; South Carolina, 8; Ohio, 2; Mississippi, 1; Tennessee, 1; Alabama, 1; Michigan, 1; Florida, 1; Louisiana, 2; Indiana, 4; Missouri, 2; Illinois, 2.

MICHIGAN.—We have received the Journal of the proceedings of the annual Convention of this Diocese, held at Trinity Church, Marshall, in June last, and would have given it an earlier notice, had not the document been mislaid.

The number of clergy, exclusive of the Bishop, is sixteen. In this, as in all newly settled regions, the post of a clergyman is no sinecure; but Michigan has struggled against peculiar difficulties. The Bishop is rector of St. Paul's church, Detroit, and (without an assistant,) has officiated, when at home, three times, and during the winter four times, in each week, in addition to discharging the duties of the Episcopate.

St. Paul's Church, Jackson; Grace Church, Jonesville; and Trinity Church, Detroit, were received into union with the Convention.

MISSIONARY APPOINTMENT

For the Diocese of Western New York.

Monroe County.—Scottsville and Penfield, Rev. Nathaniel F. Bruce, M. D.

Extract from the minutes.

THOMAS C. BUTLER, Sec.

ERRATUM—In the article by "Philo," in the last Churchman, introducing a sermon by the late Bishop Benjamin Moore, for "Dr. Read, of Baltimore," read Dr. *Bend*, of Baltimore.

CIRCULAR.

To the Ministers and Vestries of the Protestant Episcopal Church in the United States.

The Board of Trustees of the General Theological Seminary, at their stated meeting in 1839, were most happy in being able to acknowledge the prompt and liberal answer given by many of your number to their appeal in 1838.

In recording the fact that the annual deficiency of income has been for the last year fully supplied, the Trustees are not more gratified at the improved condition of their finances, than at the indication thus afforded of the rising up of a spirit among us, which, it is hoped, will speedily sweep off the reproach that has been long fastening itself upon our communion. Alarming was the prospect when the last circular was addressed to you. For twelve years the pecuniary strength of the Seminary had been wasting away. The capital in that time had sunk from $75,000 to $27,898, and its extinction seemed not only inevitable, but just at hand. And yet to this Institution, "*The Protestant Episcopal Church in the United States*" had, by her constituted authorities—by her clergy and her laity, duly represented, *solemnly pledged her patronage!* Was the Church about to forfeit her pledge? Did her sons look with indifference upon the distress and the peril of this nursery of her ministers,—the chosen guardian of her truth and order? Was the union of religion and sound learning, our ancient hereditary honor, to be rudely broken by the hands of *Churchmen?* The Trustees thank God that they have been relieved, for a time at least, from the necessity of returning a most humiliating answer to questions like these; and they confide in you for the future. The deficiency of income in the year 1839–40, will be $3,822.* For the supply of this deficiency the Trustees very respectfully look to you. They trust that every parish will favor them with a contribution according to its ability. From what has been faithfully done by some constant friends of the Seminary, they have long known what you are generally *able* to do—they are now happy in the belief that you are generally *willing*.

By order of the Board,

EDWARD Y. HIGBEE, *Secretary*,
324 Greenwich-street, New-York.

Contributions will be received by the Treasurer, WILLIAM H. HARISON, Esq., No. 4 New-street, New-York.

"*Resolved*, That an appeal be made to the Ministers and Vestries of the Churches to have annual collections for the current expenses of the Seminary for the next five years, and with a view to this, the Secretary of the Board shall address a circular to each Clergyman, urging such request, stating the grounds thereof, and soliciting an immediate answer to the question—Whether such collection or contribution will be made? And that he also, annually, in the month of September, send a similar application to said Ministers and Vestries."

Extract from the Journal of 1837.

"*Resolved*, That this Board feel highly gratified at the ready and satisfactory answers which have been rendered by many Congregations and individuals to the calls made upon them for aid to supply the annual deficiency in the income of the Seminary."

"*Resolved*, That the Secretary be again directed to issue a circular to the clergy of the Church, soliciting them to continue their collections during the ensuing year, and stating the great importance of them to the well-being of the Seminary."

Extract from the Journal of 1839.

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* This statement includes $1163 appropriated subsequently to the Report of the Finance Committee, (p. 226 of the printed Journal.)

PROSPECTUS.—It is proposed to publish by subscription a series of volumes, entitled THE RELIGION OF THE HEART AND LIFE; Compiled from the works of the best writers on *Experimental and Practical Piety*. With an introductory chapter prefixed to each volume. By the RT. REV. T. C. BROWNELL, D. D. LL. D., Bishop of the Diocese of Connecticut.

Vol. I. *Exhortations to Repentance.*
" II. *The Religious Enquirer Answered.*
" III. *The Youthful Christian's Guide.*
" IV. *The Maturer Christian's Walk and Conversation.*
" V. *Consolations for the Afflicted.*

Among the current publications of the Episcopal Church, we find many excellent treatises on doctrinal subjects and on devotional piety, but we have few works designed for the express purpose of fostering *Experimental and Practical Religion*. The circumstances under which the Church in this country originated, and has become extended, have probably contributed mainly to this result. Springing up in the midst of other Christian denominations, differing from her in their doctrines, and modes of worship, she has found it the more necessary that her own views of the Christian system should be distinctly set forth, and her forms of devotion illustrated and defended. Perhaps, too, the great stress which has been laid upon "*religious experience*," among some of these denominations, and the extravagances to which their views have been carried, may have sometimes created, among more sober-minded Christians, an unreasonable prejudice against what they had seen so much abused. If such feelings have ever prevailed among Episcopalians, the time has now passed. The time has arrived, too, when they are less impelled to defend the outworks of their faith and worship, and are, consequently, the more called upon to foster the influence of that faith and worship in their hearts, and to evince it in their lives.

Man is a complex being; with an intellect to be enlightened, and affections to be nurtured and improved. It is not enough, therefore, that his mind should embrace sound doctrinal views of Christianity; the heart must be affected by those doctrines, and renewed by their influence, and the effects of this renovation must be made manifest in a pure and holy life.

It is to aid in the cultivation of religious affections, and to enforce the practical application of doctrinal truth, and pious feelings, that the present work is designed. A rigorous self-examination will be inculcated; and the pure word of God will be held up as the standard, by which the emotions of the heart, and the actions of the life are to be tested.

Every churchman who has had occasion to purchase books on experimental and practical religion—whether for his own edification, for distribution, or for Parish or Sunday School Libraries, has been obliged to encounter unexpected difficulties. He has found small works of this character exceedingly rare, among the authors of his own communion; though much valuable matter of the kind may be found interspersed through their more voluminous writings. Among the other Christian denominations, such small works are more abundant, and many of them possess high excellencies. But they are almost always tinctured with the peculiarities of the several denominations, and seldom can an Episcopalian select a volume of this description, but he will find in it many sentiments to which he would reluctantly give currency.

The proposed volumes will be selected, as fas as practicable, from the writings of Episcopalians; and where the works of other denominations are resorted to—as they frequently will be—every thing will be omitted which is not in harmony with the standards of the Protestant Episcopal Church. Each volume will contain an appropriate introductory chapter by the compiler.

By a reference to the titles of the several volumes, it will be perceived that they embrace a wide range of subjects. It is trusted that they will occupy a useful place in the *Family Library*, and that the judicious pastor will find in their contents something suited to the spiritual condition of all the various classes which compose his congregation. By commending the volumes to the people of his charge, according to their proper adaptations, they may serve as a useful auxiliary to his ministrations; and if the Holy Spirit shall attend them with his salutary influences, they will not fail to promote the advancement of pure religion, *in the heart and in the life.*

CONDITIONS.

The work will be printed on fine paper, with a handsome type; and each volume will contain not less than 250 pages, 18mo.—bound in cloth, and lettered.

The price to subscribers will be 50 cents per volume for the whole series, 63 cents each for single volumes.

Those who procure 10 subscribers for the series, or an equivalent in single volumes, and become responsible for the payment, will receive a full set for their services.

The work will be published by H. HUNTINGTON, Jr., at No. 24 Asylum st., Hartford—to whom it is desired that the subscription papers may be returned by the 20th of January.

HARTFORD, DEC. 3d, 1839.

INTELLIGENCE.

JUBILEE COLLEGE.

We learn from the Peoria Register that the venerable and indefatigable Bishop Chase, left his residence on the 23d ult., on a tour to the South and East. His object being "to solicit the means of completing the literary and theological institution,—Jubilee College,—to which, since his removal to Illinois, all his energies have been directed. He purposes visiting St. Louis, New Orleans, Savannah, Charleston, Raleigh, Richmond, Baltimore—in short, all the principal cities and towns on the seaboard. It is the *last effort* of the kind he will ever make. If successful, his will be the rich reward of ending a long and useful life in the bosom of an institution that no other man could have brought into being. If he fails, the cause of Episcopacy will be retarded for several years, but his own setting sun will be no less glorious."

THE PRAYER BOOK.

We are indebted to the politeness of our friend the Rev. Joseph Bosworth, LL. D., F. R. S., &c., and British Chaplain at Rotterdam, for a beautiful copy of the Book of Common Prayer, in English and Dutch, printed in parallel columns. The *English Liturgy* was first translated into Dutch in the reign of Queen Elizabeth, and since that time various Editions of it, have been published. The last version, before the present, was made, we believe, in 1711. The language of that having become antiquated, the most eminent Dutch scholars among the Clergy and Laity of Rotterdam, under the supervision of the Rev. Dr. Bosworth, made a new version of the Liturgy, in 1838. The copy before us is of this last version, and contains in addition to what is generally published in the *English* Book of Common Prayer, the "Ordinal;" or *The form and manner of making, Ordaining, and Consecrating Bishops, Priests, and Deacons.* It is always gratifying to hear of the prevalence of sound principles, and there is, perhaps, no human composition better calculated to extend and perpetuate such principles, than the Liturgy of our Church. Consequently, every Churchman must rejoice to hear that its use is becoming more extensive, as we may, with the blessing of God, count those Churches safe from error, where it is constantly used. Hor far it is used in Holland we have no means of ascertaining; but we rest assured, that its very existence, as a common book, in any language, would of itself be useful to the cause of Orthodoxy.—*Chronicle of the Church.*

SUNDAY SCHOOLS IN IRELAND.

The friends and supporters of these schools are exerting all their power and influence to raise subscriptions throughout England towards their maintenance. With this laudable view they purpose holding meetings immediately at Bath, and to have charity sermons preached. According to the last report of the society, which has been just circulated, the total number of schools amount to 3006, which contain 226,650 scholars, having 21,828 teachers. Of the total number of boys 139,102 read the Bible and Testament; 45,944 are adults, above the age of 15, and not one-half are receiving education at the daily schools. The number of schools founded during the past year considerably exceeded that of the preceding years. The increase of the distribution of Bibles during the same period reached 1423 copies, and that of Testaments averaged an equal number.

CALENDAR.

DECEMBER.

28. The Holy Innocents.
29. First Sunday after Christmas.

JANUARY.

1. The Circumcision of our Lord Jesus Christ.
5. Second Sunday after Christmas.
6. The Epiphany, or the Manifestation of Christ to the Gentiles
12. First Sunday after Epiphany.
19. Second Sunday after Epiphany.
25. The Conversion of St. Paul.
26. Third Sunday after Epiphany.

DIOCESAN RECORD.

Bishop Onderdonk's appointments for the Annual Confirmations in New York and Brooklyn.

First Sunday after Christmas, December 29, St Philip's (colored) Church.

First Sunday after Epiphany, January 12, St. Luke's Church.

Third Sunday after Epiphany, January 26, St. Thomas' Church.

Fifth Sunday after Epiphany, February 9, All Saints' Church.

Sexagesima Sunday, February 23, Christ Church, *Brooklyn.*

First Sunday in Lent, March 8, Church of the Ascension, *New York.*

Third Sunday in Lent, March 22, St. Clement's Church.

Fourth Sunday in Lent, March 29, St. Peter's Church.

Fifth Sunday in Lent, April 5, Mission Church of the Holy Evangelists.

Sunday next before Easter, April 19, Mission Church of the Epiphany.

First Sunday after Easter, April 26, St. Peter's (colored) Church, *Brooklyn.*

NOTICES.

☞ The LADIES' SEWING SOCIETY attached to the Church of the Annunciation, intend holding a FAIR for the sale of a variety of Useful and Fancy Articles, at the Lyceum building, in Broadway, second door south of Prince-street. The Fair will commence on Friday Evening, 27th inst., at 7 o'clock, and will continue during the following Day and Evening.

YOUNG MEN'S (AUXILIARY) EDUCATION AND MISSIONARY SOCIETY.

☞ On Sunday Evening next, the 29th inst., in Christ Church, a Sermon will be preached by the Right Rev. Bishop Onderdonk, before the Young Men's Education and Missionary Society, and a collection made in aid of the funds of the Society. Services to commence at half past 7 o'clock.

Episcopalians, generally are respectfully invited to attend. Dec. 28.

ACKNOWLEDGMENTS.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums:—viz.

From St Ann's Church, Port Jackson, Montgomery County, Rev John Thuill, Missionary, by the hands of Rt Rev Bishop Onderdonk, for Education Fund $5 and Missionary Fund $5. From Immanuel Church, Little Falls, Herkimer County, Rev W S Bartlett, for Education Fund $6, and for Missionary Fund, $12 50. From Immanuel Church, Otego, Rev A Hull, collection for Missionary Fund, $5. Total amount, $33 50.

C. N. S. ROWLAND, Treasurer, 55 Water st,
Dec. 24, 1839.

CITY MISSION.

The subscriber desires, with much gratitude, to acknowledge the following donations for the benefit of the poor:

From a friend to the City Mission, $20; in reply to my appeal, by post, $20; a friend on Staten Island, $5; per 28 Ann street, from an Episcopalian, $50.

ALEXANDER FRASER, 245 Bowery.
December 24, 1839.

☞ Any donations of money or clothing for the poor will be thankfully received by J. R. M'Gown, 142 Fulton street; the Agent, 28 Ann street; and at the residence of the Missionary, 245 Bowery. A. F.

NEW YORK BIBLE AND PRAYER-BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From St George's Church, Schenectady, Rev W H Walter, Rector, $7 Annual Subscribers, $48, Total amount, $55

THOMAS BROWNING, Treasurer,
Bank of America.

Or at the Depository, 28 Ann street, by
THOMAS C BUTLER, agent.

At the Depository can be had reports of the Diocesan Societies for the past year. Folio Prayer Books for the desk, octavo, 12mo, 18mo, and 24mo, in great variety of binding, Bibles, Testaments, & Psalms & Hymns,

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Thomas Otis. Esq, a donation, $10. Annual Subscribers, $9 Total amount, $19.

THOMAS BROWNING, Treasurer,
Or at the Depository, 28 Ann street, by
THOMAS C. BUTLER, agent.

Just Published,

THE CHURCHMANS' ALMANAC
FOR 1840.

Orders te be addressed to
JOHN R M'GOWN, 142 Fulton-street,

The Almanac may also be obtained from the following persons, viz: Charles Stimpson, jun Boston—Z Clark, Troy, N Y—W C Little, Albany, N Y—H Hooker, Philadelphia,—A D Brunner, Baltimore,—Jos Gill, Richmond, Va. Dec. 24

GENERAL PROTESTANT EPISCOPAL
SUNDAY SCHOOL UNION.

A VARIETY of Books, suitable for Christmas and New Year's Presents, will be found at the *Depository, No. 28 Ann street*, among which are the following *New Books*:

THE HOLY CHILD JESUS, *An Example of Obedience to Parents.* 24 pages, 18mo. in fancy covers, with a beautiful frontispiece.

THE INFANT BROTHER, 156 pages, 18mo. with an elegantly engraved frontispiece, handsomely bound in muslin.

BLOSSOMS OF CHILDHOOD, by a Mother, 155 pages, 18mo. with an elegant frontispiece, and other engravings—neatly bound in muslin.

JUST RECEIVED,

KEBLE'S CHRISTIAN YEAR, English 18mo. and 32mo. editions.

MEMOIR OF THE LIFE OF BISHOP WHITE, by Bird Wilson, D. D., Professor in the General Theological Seminary, with a Portrait, a Fac Simile of Bishop White's handwriting—the Record of Bishops consecrated by him, and an engraving of his study.

SELECT FAMILY AND PARISH SERMONS, by Bishop McIlvaine, 2 volumes, octavo.

THE YOUNG LADY'S COMPANION—a series of Letters by Miss Margaret Coxe.

THE RELIGIOUS SOUVENIR FOR 1840. Edited by Mrs. Sigourney.

December 18, 1839.

SELECT ACADEMY FOR YOUNG LADIES—in the basement story of St. Clement's Church, Amity street, New York.

The Rev. James Sunderland and lady would respectfully inform the citizens of New York, that instruction will be given, at the above institution, in all the branches of study usually comprised in an English education, together with the Latin, Greek, and French languages, including Music and Drawing. And, having taught successfully for some time in other cities, the Principal flatters himself that he can, by assiduity and attention, secure the confidence of all who may intrust to his care the education of their daughters.

The terms of tuition, payable quarterly, in advance, are eight dollars for all the branches of a finished English education, and the usual extra charges for the other branches of study. No scholars will be received for a less time than one quarter; nor will any deduction be made for absence, except in cases of protracted sickness. Application for admission may be made to the Rev. James Sunderland or lady, at the above institution, or at their residence, No. 46 Barrow street.

REFERENCES.

The Right Rev. Benjamin T. Onderdonk, D. D.; The Right Rev. Levi S. Ives, D. D., L. L. D.; The Rev. Lewis P. Bayard, D. D. Also, the patrons of the Academy.

OFFICERS OF INSTRUCTION.

The Rev. James Sunderland, *Principal;* and Mrs. R. M. Sunderland, *Assistant.*

Dec. 18, 1839.

BOARDING SCHOOL FOR YOUNG GENTLEMEN, in Salzderhelden, near Goettingen, (Germany.)—This institution, which is intended for the education of American, English, and German young gentlemen, has for eleven years been in successful operation, and is under the management of Mr. C. C. Trott, who, after having received a classical education, served as an officer in the British Army in Spain; and then completed his studies in the Universities of Goettingen and Berlin. The course of instruction embraces all those branches which are calculated to prepare a young man for the study of any profession, or any practical career.—The German, French, Italian, and the ancient Languages, Mathematics, Geography, Universal History, Natural History, Surveying, Drawing, and Painting, Music, Dancing, Fencing, and Gymnastics. (The neighborhood of Salzderhelden is remarkable for its beauty of scenery, and salubrity of climate.)

The terms for Boarding and Instruction, including Washing, Fuel, Light, and servant's attendance, (exclusive of Italian, Music, Fencing and Dancing, and for which, if desired, an extra charge will be made,) are, for pupils of the age from 8 to 11 years, $250, and for older ones, $300 per annum, payable half yearly in advance. And Mr. Trott has permission to refer to the following gentlemen, of whom the last five named, have been personally acquainted for several years with Mr. Trott and his institution, either of whom will furnish any further particulars;

Dr. Charles Beck, Professor, Cambridge, Mass.
Cornelius Oakley, Esq., New York.
Col. S. D. Walker, Baltimore, Md.
Alex. Walker, Esq., do
Lieut. Spencer Percival, Coldstream Guards, Quebec, L. C.
Charles D. Brush, Esq., Cincinnati, Ohio.
Dr. Theodore Telkampf, do
Dr. Louis Telkampf, Professor in Union College, Schenectady, N. Y.

New York, December 21st, 1839. 3m

A YOUNG LADY, a communicant in the Protestant Episcopal Church, wishes to obtain a situation as governess: the preparatory department of a Female Seminary would be preferred, but a desirable residence in a private family would not be objected to. Address L. D., Burlington, N. J., care of the Right Rev. Bishop Doane, to whom the advertiser has permission to refer.

Dec. 21st., 1839. 4t

NOTICE.

LOUIS SHERMAN has made an assignment of all his property to the subscribers, in trust for the benefit of his creditors. All persons having claims against him will please present the same; and those indebted make immediate payment to either,

WESSELL S. SMITH,
14 Pine-street,
SIMON R. MC'GOWN,
142 Fulton-street,
} Assignees.

Nov. 30.

ST. PAUL'S COLLEGE.

A GENTLEMAN, having had experience as an Instructer in the elements of English education, may find a desirable situation in the Grammar School of the above named Institution. He must pe a single man, and able to produce the most satisfactory recommendations both in point of character, and qualifications as a teacher.

Letters, post paid, to be addressed to the Rector of St. Paul's College, College Point, N. Y. Nov. 16,

POETRY.

For the Churchman.

FOR CHRISTMAS.

"Glory to God on high!"
Hear ye the Heavenly choir?
Their music down the sky
From hearts and tongues of fire
Seems pouring now. For on this blessed morn
The Prince of peace, the virgin-born
From yon blest clime
In earthly tabernacle was inveiled.
—And man, as God's eternal Son, beheld
His glory, had before the circling spheres
Began their lofty harmony of years
The registry of time—
And now, amid old Winter's cheerless scene,
The Church hath donned her sacred vesture green:
The emblem bright
Of Gospel grace and Truth. When stern decay
Sweeps o'er all things, and sin's o'ershadowing day
Wanes down to night;
She wakes the glorious anthem, "Christ is born;"
And all is light.

Far down the vale of Time
Through ages passed away;
We hear the distant chime
Of this illustrious day:
Travelling upward like the rising dawn
With music sweet and low each Sabbath morn,
While these the types of everlasting rest
Forth shadowed Salem's King, the Pure, the Blest,
The perfect one.
Melchisedeck the chanting heard—
Old Abraham's strong and faithful heart it stirred
With mighty tone.
O'er Isaac's son
It gently poured its sacred spell:
In strains of triumph loftily did swell
Round Judah's throne.
Yet loftier waxed the lay
On Zion's holy hill;
When David's conquering day
Shone peacefully and still;
And from his harp such strains were wrung
As never mortal man had sung:
—(He told of Him
Whose advent bright, expected long
The radiant star of prophets' song,
Would cheer the fainting heart of nations old
With tidings heretofore but dimly told:—
Whom cherubim
And golden ranks of seraphim adore—
The "mighty," "God," for whom the worlds do pour
Unceasing praise.)—
And holy seers, in Israel's weal and wo,
With this fond hope still bade their numbers flow
In after days.

And like the billowy deep
From England's temples gray
A stirring strain doth sweep;
—The ancient church's lay—
The gathered voice of olden time,
In one vast changeless, ceaseless chime,
In her doth meet:
Her antique fanes, and cloistered aisles,
From age to age hath drest in smiles,
The natal day of Christ our King.
Thus nature's winter, and the soul's "day spring,"
In union sweet,
She joins: and, pointing on with Faith's clear eye
To yon effulgent clime beyond the sky,
Beholds her Sun
Of Righteousness: So to her children true
The past and present in *one* anthem new,
On earth begun,
She sings. A soul-enchanting strain;
A prelude sweet—renewed in Heaven again.

And list! This gathering song,
Chanted thro' time's far way,
Pours its full tide along
The blushing path of day:
From distant Chin' across the Indian main;
From Europe's hosts, and Afric's burning plain,
Its surges sweep:
And, murmuring o'er th' Atlantic wave
Good will and peace to freeman and to slave,
And those who weep;
Its rapturous song of high and holy mirth
—A girdle vast around the awakening earth—
It lifts to Heaven: long centuries' gathered voice!
The *hoary East* bids the *young West* rejoice.

Do ye not hear it now,
That vast and solemn strain,
In one undying flow?
"Worthy the Lamb once slain!"
Above, and all around, the cold blue sky
Seems to grow warm with Heavenly harmony,
For earth too deep:
An air celestial breathes o'er land and ocean:
And on its wings, the seraph's rapt devotion
That never sleep.
(THEIR SONG.)
"The mystery, concealed since Time began,
"His course is now declared by *God in man*,
"Salvation freely given."
And countless multitudes, like many waters' roar,
Peal back the anthem to the eternal shore:
—One vast response—The Church, below, above,
adore;
On earth, in Heaven.

OXFORDIENSIS.

THE CHURCH.

If we recollect what hath been said upon this subject, and lay it so together, that we may take a full view of the whole method observed in the Church, for the making us holy here, and happy for ever, we cannot but easily see, both what necessity there is of our being added to the Church in general, and what infinite cause we have to give our most humble and hearty thanks to God, both for his settling and restoring such a Church as this is to us. A Church, wherein all the means of grace and salvation are so duly and effectually administered to us, that if we be not failing to ourselves in the use of them, we cannot but be saved. A Church, so exactly conformable to the catholic in all things, that none can separate from her without making a schism in Christ's mystical body, and consequently endangering the salvation of his own soul. A Church, so far exceeding those of Rome and Geneva, that, would either papists or sectaries lay aside their prejudices, and impartially consider what our Church is, and compare it with their own, they would need no other arguments to persuade them to return unto her, and to live and die in constant communion with her. A Church, to say no more, as orthodox in its doctrine, as regular in its discipline, as grave and solemn in its worship, as agreeable to Scripture rules, as well accommodated to the whole design of the Gospel for the bringing of souls to heaven, as any Church in the whole world. And that such a Church as this should be at first planted amongst us, and after it had been destroyed by the malice of the devil and his agents, should be again restored to us by the immediate hand of God, who can think of it without adoring the hand that did it?—*Bishop Beveridge.*

We are surrounded by the heavens on every side: let this teach us not to confine our attention to the earth; man should look unto the Lord, and have respect unto the Holy One of Israel.

LUKE, chap. iii. to v. 23.—*This is my beloved Son, in whom I am well pleased.*

The principal design of these words, is, to set before us the manifestation of Christ at his *Baptism*; how he was at that time not only declared by the voice of God to be *his beloved Son*; but more particularly his office of Priesthood was then, in the most solemn manner, conferred upon him; first, by an audible declaration of the Father from heaven; and then confirmed by the descent of the Holy Ghost upon him, visibly indicating him to be the person designed and appointed by that voice, and no other.

By the overshadowing of the Holy Ghost, the Virgin had conceived the Holy Child Jesus in her womb; here, by the more apparent overshadowing of the same Blessed Spirit in the visible form of a dove, the Son of God incarnate is, in an evident manner, consecrated into his sacerdotal office and ministry of reconciliation.

That this is the import of those words [*In thee I am well pleased*] will more clearly appear, if we consider, first, what St. Paul speaks of the special designation of Christ to the office of priesthood: "No man taketh his honor unto himself, but he that is called of God, as was Aaron:" and then adds, Christ glorified not himself, to be made an High Priest; but he that said unto him, Thou art my Son, &c. In which words the apostle seems plainly to refer to this appointment of Christ to the honor of the priesthood, as here related by the Evangelist. —And that the Messiah was designed to the sacerdotal office, appears from that saying of God to the Son, Psalm cx. "Thou art a priest for ever, after the order of Melchisedec;" for this is alleged by St. Paul, (to the Heb. chap. v. 6.) as a prophecy to prove the same. But we have no passage in all the *Evangelists*, that I know of, by which our Lord was actually ordained into that sacred office, except this form of words pronounced at his baptism; which was also the proper time for his ordination.

Secondly, If we attend to the form itself, [*In whom I am well pleased.*] it is not so reasonable to suppose, that it is a mere amplification of the foregoing sentence, or explanatory only of the word *Beloved*——*My beloved Son*, are words (even every one of them) which carry in them a force and energy of affection, superior to that of being *well pleased with*; consequently, needed not any explanation, much less such an explanation, as, if taken in the usual sense put upon this passage, would seem to fall short of that degree of love, which the words *Beloved Son* do most plainly express.

Besides, Thirdly, If we look back to the song of the angels, at the birth of Christ, we there find a parallel expression in that part of their hymn, "Good will towards men." The good will of God towards men, celebrated by the angels at Christ's nativity, and his *being well pleased* in Christ, as was declared at his baptism, may explain one the other. They import the same in the original: the sense, therefore, most probably, must be the same. At our Lord's birth, God was pleased, by his angel, to proclaim his good will towards men; but, at his baptism, he declares not by an angel, but by himself, and with his own voice, not only the same good will, but the Mediator also, IN whom, and THROUGH whom, it is, that he becomes *well pleased* with, and reconciled to, mankind; namely, his own *beloved Son*.

The second declaration explains the first; it shows both the person, and the means, whereby God is pleased to accept an atonement, propitiation, and satisfaction, for the sins of the world. Now we know, it is the peculiar privilege of the sacerdotal office, to render God propitious to man, to offer an atonement, and execute the ministry of reconciliation. And this office, which, by designation before the foundation of the world, and afterwards by the voices of the prophets, our Lord had been appointed to, he was formally invested with, and actually consecrated into, and ordained by the Holy Ghost, at his baptism.

Great is the comfort, and most useful the doctrine, of this manifestation of Christ's SACERDOTAL office, which was conferred upon him! Here we have not only the express declaration of God the Father, that he is *willing* to accept a peace-offering, and atonement for our sins, but the person especially ordained of God, even his own *beloved Son*, to be the High Priest for making the same, and offering that all-sufficient sacrifice, which should effectually satisfy the divine justice. How comfortable must this reflection be, to every penitent soul, who considers this stupendous act of divine mercy and good will; and that he may with confidence, and the fullest assurance of faith, depend on the efficacy of his Redeemer's merits—who has, in so authentic a manner, been commissioned, by God himself, to mediate and intercede for him; and to offer up the only sacrifice that can take away sin!

The doctrinal use resulting from hence, is partly: First, what St. Paul also teaches, that the priesthood is an office of the greatest honor; consequently ought to be very highly reverenced and esteemed of men, both for its dignity and the benefits it confers.

Secondly, That as this office is most sacred in its institution, being immediately derived from God; for "No man, how great, how pious soever he may be, taketh this honor to himself, except he be called of God:" so it is a prerogative solely belonging to God, to appoint his own ministers, and, more particularly, the office and persons, whereby he chooses to be propitiated towards man, and to accept of any terms of peace from, or grant to, his rebellious subjects. Hence, the clergy are not only called the "lot of God's inheritance," but are styled his ambassadors, as sent and commissioned by him to treat with us; and to declare the conditions on which he is willing to be reconciled. How great then must be the arrogance of those men, who, without his ordainment, intrude into the sacred office of priesthood; or, without a competent authority, take upon them to ordain others! The office, indeed, a man may, and too many do, intrude into, without a lawful call; but the *honor*, or authentic administration, no man can take to himself, without the divine warrant and institution. They may call themselves ministers of the Gospel; but their preaching is no preaching, no ambassage from God, except they be duly sent by him, or by those whom he hath authorized to send laborers into his vineyard. Their sacraments are no sacraments of Christ. They may have the outward and visible sign, but they cannot have the inward and spiritual grace; being administered without, yea, contrary to, his authority. The same may be said of their other ministrations in the Church: So that, without a divine legation from God, no man can take the honor, or constitute himself a priest unto God, or receive a power from others, who have themselves no power to give it.

Mr. Norris, in his sermon on these words, *This is my beloved Son*, &c., Vol. II. of his *Practical Discourses*, explains the latter part of the verse, of the satisfaction made by Christ; So agrees with our exposition.—*Wogan.*

THE CATERPILLAR AND THE BUTTERFLY.

A caterpillar happening to spy a more convenient and inviting leaf, than that on which it crawled, advanced towards it, and being just upon the point to pass from the one to the other, was accosted by a fellow-worm, a citizen of the same leaf, in the following speech:

"Brother, beware of venturing from your present situation in quest of a better; I own that leaf you attempt seems to promise more tender food, sparkles with brighter drops of dew, and makes a loftier figure than this we live on. But then, the way thither is dangerous. Should you, in passing from hence to it, drop from the edge of either leaf, consider the height you are to fall from, consider the certain ruin and death you are to suffer, but above all, consider the loss you will sustain in never becoming a butterfly."

"A butterfly, (said the other,) what is that?"

"It is the most beautiful kind of bird (said he) into which every caterpillar is by nature converted at a certain age."

"What assurance can I have (said the travelling worm) that such a change shall happen to me, should I live to that age in which you say it always happens? for could I be well assured of it, I should be less willing to hazard my life for pleasure or promotion; the difference between one leaf and another being nothing in comparison with the happiness of becoming a bird."

"You may be fully satisfied (replied the other) provided you can credit what I tell you, without a possibility of having any other interest in so doing, than the pleasure of preserving my friend and fellow insect.

"I lived in a miserable ignorance of the happy change incident to caterpillars, till the rising of yesterday's sun, which no sooner began to shine upon us over the edge of that leaf to which you aspire, and which you know for some time throws its shadow upon ours, but I was surprised at the sight of a creature the most beautiful I had ever beheld, situated so near me, that I could view it to full advantage, which, whilst I was doing with great amazement and pleasure, it told me that my astonishment at its figure and color would be much increased did I know that it was a creature of the same origin and kind with myself. Surely, it is impossible, said I, that a creature whose body is covered with such elegant down, and whose look is rendered so majestic by those tall and straight horns that shoot from your forehead, should have ever been in the odious and abject condition of a caterpillar. It is impossible, said I again with a deep sigh, that so glorious a bird, whose wings rising to such an height from your back, discover such variety of colors so beautifully disposed, that the finest flowers, or even the most sparkling gems in the drops of dew, are scarce equal to them, should have any affinity with such a wretched crawling worm as I am."

'Be not so incredulous (answered the wonderful bird;) it is but a short time since I found myself awaking out of a state little differing from that of death, and bursting a certain shell in which I had lain protected, I know not how long. I perceived I was hanging at the very same place to which I had fixed myself some time before, when a caterpillar. The wonder of this soon gave way to the greater pleasure and amazement that attended my transformation, which was infinitely increased upon my moving these wings, and finding I could pass with such expedition through the air. I no sooner knew my power, but I employed it in the gratification of my curiosity. I roamed from flower to flower, from tree to tree, and saw things impossible to be described by me, or conceived by you. Transported with the beauty, the magnificence, and variety of such objects, I spend my days in pleasures, as inexpressible as the wonders that excite them. My understanding is no less enlarged, than the means afforded to its improvement by these wings, with which, as I can transport myself in a moment to a greater distance than you can in many days; so with the like wonderful agility of mind, I can vary the objects of my contemplation, even while I remain fixed in the same place. Whilst my body can make such swift flights on these wings, I can, with the greatest ease and expedition, remove to the means of new delights, when cloyed with the old; or elude those dangers with unimaginable agility, which to the slow-paced caterpillar, are unavoidable. But such is the activity of my thoughts, that they leave even these wings far behind, and make such noble sallies from myself, that I can foresee the dangers, and taste the delights of places, to which I am not yet arrived. Preserve thyself, my friend, concluded the lovely bird, for this happy state, to which, if thou be not wanting to thyself in care and prudence, nature shall one day bring thee.'

"So saying, he flapped his wings and rose into the air, farther than my eye could well attend him, and returned again, accompanied by several others, as beautiful as himself. They seemed to divert themselves by sporting with each other in the air, whilst the sun methought shone on their wings with more pleasure and lustre, than on all the works of nature. In hopes of becoming one of these, I am resolved to take all possible care to preserve my life, and not risk it for such enjoyments as caterpillars are capable of; and you, my dear friend, desist from your dangerous attempt. In the same delightful assurance of an happy transformation, so far despise the pleasures of your present reptile condition, as by no means to hazard those that are incomparably more desirable for them."

Here he ceased, and the rash, adventurous caterpillar replied: "For all this incredible tale, sir, I have only your word, which others, more easy of belief than me, may listen to if they please; but for my part, I will choose those smaller enjoyments, which I see before me on that other leaf, because they are present and sensible, rather than abstain in distant hopes of higher delights, which I have only another's word for. Nature courts me to enjoyment, and I will not resist. As for you, you may take your own way, and distract the present moment, which alone you can command, with an idle and whimsical concern for the future, of which you have neither knowledge nor possession. But why do I trifle away my precious moments in this idle speculation? It is loss of time to consider how to spend it, when instinct is so ready both to prompt and to direct. Fare thee well, my friend; live thou in hopes, whilst I live in pleasures; and much good may thy gay, parti-colored wings do thee, when thou shalt have tucked them on, thou believing and obliging caterpillar."

With this he attempted the passage, but fell to the ground sorely bruised; which, together with the heat of the earth on which he lay, in a few moments put an end to the life of the poor incredulous worm. The other, pursuant to his resolution, lived careful of his life, fixed himself to a place pointed out to him by his winged adviser, and the next season changed his narrow shell for the wide range of the air, and the privilege of visiting a thousand fields, with all the sweets the spring and summer produce.

Rev. Philip Skelton.

PRETENDERS OF CONSCIENCE.

That laws and public authority are superior to the laws and dictates of private men's conscience, is a thing that must be, otherwise all laws and authority, magistrates and magistracy, would be ineffectual. Anarchy and confusion must inevitably follow: when men will not be governed by laws, but every man doth what seemeth good in his own eye, this were to make every man a judge of the law, and not a doer of it. Let both reason and conscience speak if this were a thing just or equitable, or consonant to the wisdom and honor of an earthly prince, to convene his grand council or parliament; appoint them to contrive good and wholesome laws for the government of the kingdom. This being done, he enacts them, touches them with his sceptre, causes proclaim them, commands his subjects to obey them; and yet, in the mean time, gives private power and warrant to every one of his subjects to reject or receive, obey or disobey, according to their own pleasure. Were not this to set up laws with the one hand, and pull them down with the other? This were such a ridiculous absurdity in the matter of police, as the meanest witted and imprudent prince on earth was never yet found to be guilty of, and yet those high pretenders of conscience do most foolishly and inconscientiously charge the Almighty with no less; while they pretend, that notwithstanding God hath so expressly commanded his obedience to the ordinance of men, for the Lord's sake, I. Peter ii. 13, and for conscience' sake, Rom. xiii. 5. And hath openly proclaimed this in the Scriptures, and yet to pretend that they cannot obey, because conscience prohibits them.—*Archbishop Leighton.*

WRITERS OF THE FOUR GOSPELS.

The simplicity of the narrative is never violated; there is even no panegyric on the august person they commemorate, not a single epithet of commendation. When they mention an extraordinary effect of his divine eloquence, it is history, not eulogy, that speaks. They say nothing of their own admiration; it is "*the people* who were astonished at the gracious words which proceeded out of his mouth." Again, it was "the *multitudes* marvelled, saying, it was never so seen in Israel." Again, it was the *officers*, not the writer, who said "never man spake like this man." In recording the most stupendous events, we are never called to an exhibition of their own pity, or their own admiration. In relating the most soul-moving circumstance, there is no attempt to be pathetic, no aim to work up the feelings of the reader, no appeal to his sympathy, no studied finish, no elaborate excitement. Jesus wept;—no comment. He is hungry;—no compassion escapes them. He is transfigured;—no expression of astonishment. He is agonized;—the narrative does not rise in emphasis. He is betrayed;—no execration to the betrayer. He is condemned;—no animadversions on the iniquitous judge; while their own denial and desertion are faithfully recorded. He expires;—no remark on the tremendous catastrophe, no display of their own sorrow. Facts alone supply the void; and what facts? The earth quakes, the sun is eclipsed, the graves give up their dead. In such a history, it is very true, fidelity was praise, fact was glory. And yet, if on the one hand, there were no need of the rhetorician's art to embellish the tale, what mere rhetoricians could have abstained from using it?

Thus, it seems obvious, that unlettered men were appointed to this great work, in order that the success of the Gospel might not be suspected of owing any thing to natural ability, or to splendid attainment. This arrangement, while it proves the astonishing progress of Christianity to have been caused by its own energy, serves to remove every just suspicion of the contrivance of fraud, the collusions of interest, or the artifices of invention.—*Hannah More.*

THE PEACE OF GOD.

We care not how unable one of our village Christians may be to defend the outworks of religion against a bold and cunning assailant—he has an armory, in the depths of his own experience, from which to fetch weapons for guarding his citadel. In brief, this village Christian, however poor and illiterate, enjoys that "peace of God which passeth all understanding;" and if we have been at all accurate in our statement of the elements of which this peace is composed, it must of itself be sufficient to preserve him against sceptical attack; for he who has this peace has his will moving in harmony with the divine, his affections subjugated to a holy law, his desire refined, his fears of trouble and of death subdued, and his hopes of immortality vigorous and abiding. And is there no evidence to him in all this, that the system which he has received as divine had God for its author? Whence these ennobling, purifying influences? whence this serenity in the midst of storms? whence this mastery of rebellious passions? whence this composure in the prospect of dissolution? Are these the fruits of falsehood; of doctrines invented by deceivers; of a religion coined by enthusiasts, and believed only by the ignorant? Oh, the man in whom the peace of God resides, has only to recur to this peace, (a peace obtained, be it observed, through obedience to the Bible,) and he needs not the witness which the stars in their courses, or the accumulated occurrences of century after century, bear to the inspiration of Scripture. He cannot doubt the origin of this peace; the world could not have given it, as the world cannot take it away. —*Rev. H. Melvill.*

CHRISTIAN CONTENTMENT.

Even with all the means and appliances of contentment at hand, you perceive what a frail tenure he has of it. Not so with him who has learned contentment in the school of Christ. The basis of his contentment cannot be shaken. Friends may fail, like the summer-brooks; and the unkindness and treachery of man may sorely grieve his spirit: but he has a Friend in the everlasting courts above, that "sticketh closer than a brother." And the storms which rage without, only endear to him more and more the refuge and sanctuary where he has sought and where he has found his everlasting peace. The riches which "the rust and moth doth corrupt" may fail; the costly house must, perhaps, be parted with; the expenditure limited; the table curtailed of its wonted portion. But his heart and affections are already fixed upon the enduring riches; and what is left is enough to sustain him upon his pilgrimage to Zion. "He eats his meat with gladness and singleness of heart, praising God:" and the rich vouchsafements of spiritual strength and comfort which he receives impart a double relish and sweetness to it. And even should darker clouds gather round his path; should the prospect of leaving his wife a widow, and his children fatherless and destitute, awaken melancholy bodings, yet can he trust his God enough to leave to him his fatherless children and his widowed wife. But who, O who can speak the contentment of his spirit on the eve of his departure for that scene to which his earthly trials have long since turned his hopes and his fondest desires? for he is on the border of that land where universal contentment reigns, purer than ever fancy pictured amidst its imagined peaceful groves, and tranquil vales, and fields of everlasting repose.—*Rev. Dennis Kelly.*

THE ATONEMENT OUR ONLY REFUGE.

If a tree be sound at the root, there is hope that it will sprout forth notwithstanding it should be lopped and shred ever so much. But now, if it be rotten at the root, then fare it well. In like manner, if the soul be safe; if it live by faith in the Son of God; if it fight the good fight of faith, and win the field; all other losses are not to be reckoned of; we are more than gainers, more than conquerors. But if the soul perish, (and it will perish, except it be fed with the word of the Gospel; and it will make shipwreck, if Christ sit not at the stern; and it will be overcome in the day of battle, if Christ be not its Captain, its Saviour, its Deliverer,) then all the world is gone with us; it had been better for us if we had never been born. Our sins do threaten God's vengeance upon us; our consciences do accuse us; the law contains matter of indictment against us; the devil follows the suit; all the creatures of God which we have abused; all the callings of God which we have neglected; all the threatenings of God which we have despised, do witness against us. In a word, the Lord sitteth on his throne as an angry Judge—hell openeth her mouth wide, being ready to swallow us up—the world forsaketh us—our friends have no power to help us. What is to be done in this case? What shift shall we make? What place of refuge shall we flee to? Only this is our comfort, that the Son of God became the Son of man, to make us the sons of God: vile he became to exalt us, poor to enrich us, a slave to enfranchise us, dead to quicken us, miserable to bless us, lost in the eyes of the world to save us; lastly, partaker of our nature, of our infirmity, of our habitation, to advance us to his kingdom and glory; that is, to be unto us, according to his name, EMANUEL, "God with us;" God to enlighten us; God to help us; God to deliver us; God to save us.—*Miles Smith, Bishop of Gloucester.*

HEARING SERMONS.

It were well if men would not inquire after the learning of the sermon, or its deliciousness to the ear or fancy, but observe its usefulness; not what concerns the preacher, but what concerns themselves; not what may take a vain reflection on him, but what may substantially serve their own need, that the attending of his discourses may not be spent in vain talk concerning him or his disparagements, but may be as a duty and a part of religion to minister to edification and instruction.

When St. John reckoned the principles of evil actions, he told but of three—the lust of the flesh, the lust of the eyes, and the pride of life; but there may be also in the world, and now it is grown into age and strength, another lust, the lust of the ear; and a fifth also, the lust of the tongue. Some people have an insatiable appetite in hearing: and hear only that they may hear, and talk, and make a party. Hearing or reading sermons, is, or ought to be, in order to practice; for so God intended it, that faith should come by hearing, and that charity should come by faith, and that by both together we may be saved.—*Bishop Jeremy Taylor.*

MODERATION OF THE PROTESTANT REFORMERS.

With such discretion did our Reformers retain the good which was in the Church of Rome, whilst they rejected the evil, putting the one in vessels to be kept, and casting the other away; with such temper did they refuse to be scared by the abuses of past times, or the scrupulosities of their own, into narrowing needlessly that ground on which they invited a nation to take its stand, and which they well know must be broad to admit of it. And so it came about, that a form of faith and worship was conceived which recommended itself to the piety and good sense of the people; to which they reverted with gladness of heart when the evil times afterwards compelled them to abjure it for a season; towards which those who have since dissented and withdrawn from it have so often seen occasion (or if it not they, their children after them,) to retrace their steps, and tacitly to acknowledge that whilst they sought meat for their lust, they had rejected angels' food.—*Rev. I. J. Blunt.*

THE TRUE PROTESTANT NO HERETIC.

He that hath willingly subscribed to the Word of God, attested in the everlasting Scriptures; to all the primitive creeds; to the four general councils; to the common judgment of the fathers for six hundred years after Christ; (which we, of our reformation, religiously profess to do;) this man may possibly err in trifles; but he cannot be a heretic.—*Bishop Hall.*

DELAWARE ACADEMY.
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TERMS.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks.

Board can be procured from $1 50 to $1 75 per week. A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.

ERASTUS ROOT, President.
SAMUEL GORDON, Sec'y. Nov. 16, 1839.

MISSES EDWARDS'
(FORMERLY MISSES GILBERT AND EDWARDS')
BOARDING & DAY SCHOOL FOR YOUNG LADIES,
NEW HAVEN CONN

THE winter term of this school will commence on the 1st of October; and the present proprietors hope, from their experience in teaching, to retain the confidence of their former patrons, and to give satisfaction to those who may hereafter patronize them.

Pleasant accommodations will be furnished for such young ladies as may be placed in the family; and under their immediate care all the branches of a finished education will be taught as hitherto; and particular attention will be paid to the manners, morals, and religious principles of the pupils.

Cards of terms will be furnished on application, and the most respectable references given.

New Haven, Sept. 10th 1839.

MRS. LINCOLN PHELPS' INSTITUTE,
AT RAHWAY, NEW-JERSEY,

WILL be opened under competent teachers in all the branches of a useful, liberal and polite education, after the 6th of November next.
Sept. 28. tf

SELECT SCHOOL FOR BOYS, ULSTER,
ULSTER COUNTY, N. Y.

THIS Establishment is beautifully situated on the west bank of the Hudson river, about one hundred miles from the city of New York. For beauty of location and scenery, Ulster village is surpassed by few, if any places on the river; while the salubrity of its air, and seclusion from the bustle and confusion of large places, admirably fit it for study and the education of youth; the spaciousness of the house, and the number of apartments, admitting of each two boys having a room to themselves, will administer to comfort.

The school is select, being limited to 16 scholars, under the direction of the Rev. H. Adams, and forms nothing more pretending than a Christian family, united together for the purpose of improvement. The intercourse of the Principal with his Pupils is parental and social, (his discipline of the mildest kind,) that talent may be elicited, the disposition known and improved, while the mind is elevated and the best affections cultivated. The instructor and his scholars are companions and friends, associated together in affection at the family altar and family table, in their studies and amusements, that as far as practicable, improvement in manners, in morals, and in learning, may advance together.

THE TERMS.—The small number of pupils considered, are believed to be as low as any kindred establishment, $250 per annum, payable half-yearly, in advance, for all the branches of a finished English education, and all studies preparatory to admission to any college. All books and stationary furnished without extra charge.

A resident assistant is employed to teach the Modern Languages, for which there will be an additional charge.

There will be a vacation in each year, from the last Friday in July, to the first Monday in September.

No Pupil will be received for less time than one year, and none may be removed without three months notice.

No expenses will be incurred for articles of clothing, or any other necessary, beyond the sums placed in the hands of the Principal for that purpose.

It may be mentioned, for the information of those visiting their children or the school, that a steamboat plies regularly twice a week, between the village of Ulster and New York city.

REFERENCE, by permission—to the Rt. Rev. B. T. Onderdonk, D. D.; the Rev. Jonathan M. Wainwright, D. D.; the Rev. M. Eastburn, D. D.; Mr. Philip Dater; Mr. W. A. F. Pentz, and Messrs. Barclay & Livingston, New York city; Mr. Henry Barclay, and Mr. William Clarkson, Saugerties, Ulster county; Gen. J. S. Smith, Kingston, Ulster county, N. Y.; Mr. Thompson S. Brown, Dunkirk, Chatauque county, N. Y.; Rt. Rev. H. U. Onderdonk, D. D., Philadelphia, Penn.; Rev. Dr. Wyatt, D. D., Baltimore, Md.

N. B. Two vacancies will occur about the first of October. Sept. 14. tf.

MISS SAGAR and MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, *No. 168 Henry-street, first door below Clinton-street, New York.* The Rev. Benjamin I. Haight, *Visiter.*

The course of instruction includes the French and English languages, reading, writing, grammar, arithmetic, geography, and astronomy, (with the use of the globes,) history, belles lettres, natural and moral philosophy, evidences of Christianity, history, antiquities and geography of the Bible, geometry, algebra, &c.

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There are three departments in the school, so arranged that the pupils may be carried on from the rudiments of knowledge, taught at an early age, to the highest branches.

Special attention is also paid to the moral culture of the pupils. It is the aim of the instructers to educate the heart as well as the intellect. To this end a regular course of instruction in the holy Scriptures will be given under the immediate direction of the Rev. Benjamin I. Haight, rector of All Saints' Church; who will also visit the school statedly, and lecture to the scholars on the history, antiquities, and geography of the Bible, and on kindred subjects.

The school is designed to be a Christian school, where the pupils may be thoroughly trained in all the branches of a sound and liberal education, and so be fitted for the duties of life, and for happiness in the world to come.

April 24, 1839. tf

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